THE PEDIGREE OF MAN

Four Lectures delivered at the Twenty-eighth Anniversary Meetings of the Theosophical Society, at Adyar, December, 1903.

BY

ANNIE BESANT.

BENARES & LONDON,

THEOSOPHICAL PUBLISHING SOCIETY

1904.

Price Re. One.

PRINTED BY FREEMAN & CO., LTD.,
AT THE TARA PRINTING WORKS, BENARES.

FOREWORD.

In sending out these lectures to theosophical students, I desire to preface them with a word of warning. They have no pretension to be an "authoritative" statement, any more than has any other book which has come from my pen. It may seem needless to repeat a statement which I have made so often, but the tendency to regard the simple work of a student as the teaching of an authority appears to recur constantly, and hence the need for repudiation also recurs. I have dealt in these lectures with a most difficult and complicated subject; I have not had the opportuity to consult with any one as to the accuracy of the observations made, by means of which I have filled up gaps in the series of facts given us by H. P. B.; hence they are the unverified observations of a single student, made with such poor powers as I possess, and made amid the turmoil of a busy and crowded life. The things I have observed have been very illuminative to me, and have proved interesting and helpful to the many good students in whose presence the lectures were delivered. They have cleared up many puzzles, and rendered intelligible many detached and con-

fusing statements. But even this is consistent with many errors in detail, although it seems to indicate that the main newly observed facts are true.

With regard to the fixing of ancient dates, I find myself wholly incompetent. It is easy to observe the co-presence of man and certain types of animals on the globe, but this gives little help in fixing precise dates. I have in this followed the *Secret Doctrine*, because every little advance I have made in knowledge has proved to me the general accuracy of that marvellous book, and H. P. B. had a sweep and grasp of occult knowledge which none among us can pretend to rival.

I may, perhaps, add that certainty on such matters as are dealt with in these lectures is of no great importance. The subject of our past is of profound interest, but errors in detail may consist with a helpful grasp of main truths and principles. I have spared no pains to arrive at facts and avoid mistakes, but accuracy on such questions is more a question of power than of care.

So I send out my little book, with a full consciousness of its inadequacy, and yet with a hope that it may help my fellow-students, at least temporarily, until we all know more.

ANNIE BESANT.

CONTENTS.

LECTURE I.

THE SPIRITUAL PEDIGREE,

FRIENDS: Many of you will have noticed that, in western lands, science during the last fifty years has been trying to trace what is called the pedigree of man. In Germany, in France, in England, scientific men have tried to arrange the vast number of facts collected, so as to draw a genealogical tree and represent the way in which man has evolved from the fire-mist to the civilised human being. The great difficulty with regard to these pedigrees of man has been the fact that they only apply to his physical nature; in the tracing of his body, scientists trace from step to step the way in which that wonderful and complicated organism has been built up cell by cell in all the kingdoms of nature; and this they have done with wonderful patience and with a large degree of success, although their ignorance of successive cycles of growth has caused much confusion, much linking together of types separated by incalculable æons of time, and much turning upside down of sequences, and translation of descendants into the seats of ancestors.

But when you have traced even accurately the pedigree of man's body, you have not traced the pedigree of man. Man is not body; the body is but the garment that he wears; and man can never be understood, when you leave out of his pedigree the Spirit that makes him eternal, and the intelligence, which is an aspect of that Spirit, differentiating itself in the world of matter, and manifesting as intellect and as mind. Thus the scientific pedigrees of man are all practically thrown out of court by the partial nature of the pedigree, and by the fact that you find the least human part of man exclusively dealt with. In heosophical teachings—those which have been tgiven to us by the great 'Ṛiṣhis of the past, reinforced, verified, and repeated in scripture after scripture of all the great religions of the world—in these you will find a truer pedigree, that deals with every part of the nature of man. It is not alone in the Hindu Shâstras, though they are the fullest in this respect, that you can find traces of that primeval revelation, that you can understand something of the long road that man has travelled in his journey from the mineral to the God; nay, rather should I say, from God to the mineral and then from the mineral to the God, for, as is truly said, not only in Hindu writings, but by our brothers of Islâm! "From God we came, and

unto God do we return."

In order, then, that we may trace man's pedigree aright, we shall do well to follow the broad outlines laid down by that great disciple of the Ṛiṣhis, H. P. B., whom here I salute, with my heart's gratitude, for the light and the knowledge that she has brought to the modern world. At the very outset of these lectures I would acknowledge my debt to her great work, the *Secret Doctrine*, from which the whole plan and innumerable details are taken; I have added some facts, filled up some lacunæ, bridged some gulfs, perhaps, but most of the materials are hers, and are drawn from that record of her vast occult knowledge, her giant grasp of facts.[1]

She taught us that, in trying to understand man and his pedigree, we must mark three great lines of evolution: First, the spiritual, which is by far the most important, for Spirit is the master of matter, guides it, shapes it, builds it into form; and unless the spiritual pedigree be known, man remains an insoluble problem. Then, at the other pole of human nature, the physical, the pedigree of man's body. The spiritual pedigree is the coming down by slow degrees of Spirit into Matter. The phy-

1 In consequence of this, references to the *Secret Doctrine* are only given when special reason exists. The whole lectures may be said to refer to it constantly.

sical pedigree is the result of the upward climbing of the Spirit through the Matter, which it shapes for the expression of its own inherent powers. Then, looking at these two great lines, one from above downwards, the other from below upwards, we come to a point at which a third line of the evolution of man's pedigree joins these others, and links them both to form the human being. That is the intellectual evolution; that is the coming of the Ego to take possession of his physical tabernacle, and to link to that tabernacle the Spirit which has brooded over it, which has by its subtle influence shaped and fashioned it. When we have traced the spiritual evolution, the physical evolution, the intellectual evolution, then there unfolds before us a vast picture, in which we can see the whole pedigree of man traced in broad illuminative outlines, and we can begin to understand something of the wonder of that Human Nature which is God, God in manifested form, divine in essence and in powers.

H. P. B. says: "There exists in nature a triple evolutionary scheme, for the formation of the three periodical Upâdhis; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. . . 1. The Monadic, as the name implies, is concerned with the growth and development into

still higher phases of activity of the Monads, in conjunction with: 2. The Intellectual, represented by the Mânasa-Dhyânis (the Solar Devas, or the Agniṣhvâtta Pitṛis), the 'givers of intelligence and consciousness' to man; and: 3. The Physical, represented by the Chhâyas of the Lunar Pitṛis, round which Nature has concreted the present physical body......It is the union of these three streams in him, which makes him the complex being he now is."[1]

Now that is the great task that lies before us in these lectures. To my hands, too feeble for the task, to my lips, not sufficiently articulate to speak it, has fallen this work, really far too great for one like myself, so limited alike in knowledge and in power to gain it; and all that I can hope to do is to place before you the results of some study, guided by knowledge far greater than my own, hoping by that, not to dictate to you a scheme that you are bound to accept but, to throw out such hints as a student may throw out to students, which may help you in your own study and in your own research; to serve, if I may be so fortunate, as a clue through the labyrinth of nature, which may aid you in your struggle to traverse it.

To-day we take the first of these three lines of

[1] *Secret Doctrine*. i. 203, 204.

human pedigree, the spiritual pedigree of man. In order to understand that, we must begin with two vast outlines. The first, the outline of those great Hierarchies of Intelligences, of spiritual Intelligences, who, in past kalpas, past universes, having completed their own human evolution, have climbed up to be co-workers with Îshvara in the shaping of a new Brahmâṇḍa ; these are the Hierarchies that guide and mould, the Architects, the Builders, of solar systems. We need to get some idea, however vague, however imperfect, however paltry, of these vast Hierarchies that fill our solar system, and to whom we owe our own spiritual evolution ; some idea, traced with reverence, however imperfect it may be, for They are the life of the universe, They are the guiders of spiritual, intellectual and physical evolution. The second outline is that of the Field of Evolution, the place wherein the evolution goes on.

Now according to the old occult records, identical on this point with the most ancient Hindu teachings, we find that our solar system has a life stretching behind it into what, to us, is an illimitable past, counting, it is said, some 1,955,884,703 years up to the present time ; [1] a period so vast that it is but words that I utter ; the words convey no idea to the human mind save that of illimitable

---

1 *Secret Doctrine*, ii, 72 and note.

antiquity. Going back into that far off past, we see, to use the splendid simile of Manu, Îshvara as a Mountain of Light appearing to illuminate the darkness. No words can better convey the idea of that dawn of a new universe; words are almost hindrances in the way of the vague idea of the upspringing Light in the midst of darkness unfathomable. That is the simile chosen by the Father of Mankind, when he desired to describe to men the dawn of the solar system. Then we are told—and we can only reverently repeat what we are told—that Îshvara unfolds Himself into a triple manifestation, into three Forms, and from that marvellous light we see issuing in wondrous magnificent outlines three mighty and divine Forms. They are the Powers, the Aspects, of Îshvara, to be manifested in the coming universe—He who creates, He who preserves, He who destroys when the end of the system approaches. The One in three Forms, the Three whose essence is One—we may phrase it as we will. Dimly we feel that we gaze at three upâdhis that appear for purposes of functioning, but that divide not the all-embracing Consciousness that ensouls Them. Those wondrous Forms we call the LOGOI, using that Greek term which means the WORD, because the idea of sound best expresses the incalculable potencies of manifested Deity — sound which

creates, supports, destroys. Now this triplicity appears in every religion, save here and there, where for passing and temporary causes it has not been clearly and definitely stated. Go back to far Chaldea, study the remains plucked from the opened tombs of dead Egypt, the secrets which its mummies unfold, and everywhere, as well as in Hindu ShÂstras, do you find shining out the Three from the One, One in the divinity of Their nature, Three in Their manifested powers.

Then, around that wondrous Trimûrti, we see, standing in the light coming forth from Them, Those, the fruits of past universes, who have won to that marvellous spiritual height; and the next Forms that we dimly glimpse, in the middle of the light, are of Those who are called the Seven. The descriptive words, the names, applied to that number, the Seven, differ in different religions. The Hindu speaks of the seven sons of Aditi—the eighth was MÂrttÂṇḍa, the Sun; each son, or Âditya, having his own "house." They have been called the Seven Spirits in the Sun; the seven Mystery Gods was Their name in ancient Egypt. They were called in the religion of Zoroaster the seven Amshaspends. Among the Jews, They are the seven Sephiroth; among the Christians and Muhammadans, They are the seven Archangels. The names do not matter. Suffice it that every

religion points to Them as standing round the manifested Trinity, forming the Viceroys, as it were, of Îshvara in the vast Empire of the solar system, each one with His own kingdom, each one administering His own department. We call Them in Theosophy the Planetary Logoi, because these seven Spirits in the Sun have ever been identified with the seven sacred planets, which are Their physical bodies; those planets in their outer form here are globes, some of the globes that make up our solar system; but in their spiritual nature they are these mighty Sons of Aditi, who has each His own house, that is, His own planet, ruling over His own kingdom, a definite department of the solar universe. Round these again, in a wider circle, there come the mighty Ones, the Hierarchies that are the creative Hierarchies, or the Twelve Creative Orders, of the universe. These are headed by the Twelve Great Gods, that appear in very ancient stories, looming vast and magnificent from the vast distance in which They dwell. These are symbolised in the familiar Signs of the Zodiac; for the Zodiac is no modern fancy, but was given to the Fourth Race of men by the mighty Teachers, and you may read in your own records the names of some of these teachers, one of whom, Asuramaya, is known as the first of the great astronomers; it was he who gave the Zodiacs to

Egypt and to India. Those astronomical wheels are the symbols, the pictures, in which the plan of the solar system is written, and in the traditions of the past we find the clue to the labyrinth, and we realise why we are told that a planet "rules," or is the Lord of, one of the signs of the Zodiac. For the planet is the Planetary Spirit, and His sign of the Zodiac is one of the chief Creative Hierarchies, containing within itself the remaining Hierarchies as sub-hierarchies, and these, under His control and direction, build up His kingdom, and help the Monads in it to evolve. If you bear this in mind, the picture, though wonderful, will not be confused. First comes the great Trinity; round that Trinity the seven Spirits who are his Viceroys in His universe; around Them the twelve Creative Hierarchies, busy with the work of the construction of the universe. Now at the present stage of evolution, out of these twelve Creative Hierarchies, five have passed away from the ken of even the greatest and most developed Teachers of our world; four of them have passed onward into liberation, and one is touching the threshold of liberation; so that in our own evolution we have now only to deal with seven; these all touch, as it were, our fragment of Deity, the portion of Îshvara, [1] the Jîvâtmâ, the living being, that presently we shall find com-

1 "A portion of Myself, a living being." *Bhagavad-Gîtâ*. xv. 7.

poses one of these very Hierarchies in his highest, most spiritual, nature. Let us try to glimpse the main characteristics of These, for we need, however vaguely, to characterise each of Them, so that They may not be wholly blurred in our eyes, dazzled by the radiance in which They dwell.

First comes the Order that is only describable by words connected with fire; Formless Fiery Breaths, they are called, Lords of Fire, Divine Flames, Divine Fires, Fiery Lions, Lions of Life: name after name, epithet after epithet, all circling round the attribute of fire, for They, it is written, are the Life and the Heart of the universe, the Âtmâ, the kosmic Will, and through Them comes the divine Ray of Paramâtma, that awakens Âtmâ in the Monad of man.

Below Them comes the second great Hierarchy, two-fold in its nature, the "two-fold units," Fire and Ether, manifested Reason, the Wisdom of the system, that we speak of as kosmic Buddhi, that arouses Buddhi in the Monad of man.

Below Them again, the third, Mahat, or kosmic Manas, "the Triads," Fire, Ether, Water, the kosmic Activity, that will also bestow part of its essence on the Monad of man as he descends.

These are the Arûpa Creative Orders, dwelling in matter too subtle to assume a limiting form,

matter in which all "forms" intermingle and interpenetrate.

Below these come the Rûpa Creative Orders, and first of these, fourth among the Hierarchies, is that which is ours, the Hierarchy of human Monads, not yet having left the bosom of our Highest Father, wherein in truth we ever remain, inseparable from Him, although to us, in the mazes of matter, we seem to be utterly separated and distinct. We can dimly glimpse them as they stand there in the glory of their birth, with a "certain spiritual individuality," it is written, which has to become more and more separate on the lower planes; These we shall come back to in a moment, after this rough and hasty outlining of the seven great Hierarchies, meant to give us a bird's eye view of the whole; these, called the Imperishable Jîvas, are the fourth of the seven Creative Orders—out of the twelve—with which we are concerned. Then we come to the later three, that contain within them many who have already entered evolution in our own planetary scheme in past kalpas, and of whom we may learn a little more, because they touch our own evolution.

The fifth Hierarchy is named that of Makara, and has for its symbol the pentagon; in this the dual spiritual and the dual physical aspects of nature appear, the positive and the negative, at war with each other; these are the turbulent, the "rebels"

of many a mythos. Much shall we hear of some of these presently, of those who are called the Asuras, born of the first Body of Brahmâ, the Body which, cast off, became Darkness. A great host of Beings in this Hierarchy have come from a past universe, and spring forth, full grown as it were, from the Planetary Logos. These also seem to be called Asuras, but we are specially concerned with those born from the Body of Darkness, and belonging to this universe by their evolution. These are Beings of great spiritual power and spiritual knowledge, but hide deep within themselves the germ, the essence, of Ahamkâra, of that I-making faculty which is necessary for human evolution. They are the fruitage of the first planetary Chain, a word that will become more familiar as we proceed.

The sixth of these great Hierarchies contains some that we can also recognise, who are born of the Body of Brahmâ which is known as the Body of Light, or of Day; a group of Devas is seen, shining out amid this host of Devas with especial glory, the Pitṛis of the Devas, who are known by the name of the Agniṣhvâttas, Those who are called the "six-fold Dhyânis;" They give to man all but the Âtmâ and the physical body, and so are called the givers of the "five middle human principles." They guide the Monad in obtaining the permanent atoms connected with these principles, or-

the "five-fold plasm." They are the fruitage of the second planetary Chain. This Hierarchy includes also great hosts of Devas, the highset Nature Spirits, or Elementals of the Middle Kingdom.

The seventh Hierarchy contains those whom we know best under the name of the Lunar Pitṛis, or the Barhiṣhad Pitṛis, born of the Body of Brahmâ which is called that of the Twilight, the Sandhyâ. They have to do with physical evolution, as the Agniṣhvâtta Pitṛis have to deal with the intellectual evolution, of man, so that we shall meet with both of these as we go on with our study. Then, those we see crowding round them, belonging to their Hierarchy, are their agents in the work that lies before them, vast hosts of Devas, the lower Nature Spirits, or Elementals of the Lowest Kingdom, who will have to do with the actual building of the body of man. And here too are the "spirits of atoms," the seeds of evolution in future kalpas, with which we have here nothing to do.

Thus the seven great Hierarchies, or Creative Orders, stretch before us in their splendour, ready for the work that lies before them, the work of guiding their youngers along the path of evolution, the work of directing the unfolding of spiritual powers in a universe of matter.

Now glance with me at the second great outline, that of the Field of Evolution. Over this I

pass rapidly, because its outlines will come to be very distinct as we deal with physical evolution; but we cannot catch the points of the spiritual evolution, unless we have before us the broad outlines of the Field in which that evolution is taking place. I call it the Field, borrowing that term, Kṣhetra, from the *Bhagavad-Gîtâ*, because it is the very type of Matter. That word expresses, better than any term I can fashion for myself, all that is included under the name of Matter, in which evolution is to go on. We confine ourselves now to the kingdom of one Planetary Logos, that to which we belong, for each Planetary Logos presides over one Field of Evolution, and this we must study. I only deal with the fundamental principles. First, grasp clearly and strongly the phases of the Field. They are repeated over and over again, and, if once grasped, will be the Ariadne's clue to the labyrinth. There are seven great stages of spiritual evolution. During three the Spirit descends. As it descends, it broods over Matter imparting qualities, it gives to Matter certain powers, certain qualities, certain attributes, and those qualities, powers, and attributes are the outcome of the first three stages of the descent of Spirit. Then comes a stage, the fourth, that stands alone, where Matter, having been thus gifted with various powers and various attributes, comes into manifold relations

with the informing Spirit, which now enters it. This is the great battle of the universe, the conflict between Spirit and Matter, the battle of Kurukşhetra, of the vast hosts of the two opposing armies. Here, in this part of the Field, is the point of balance; the Spirit, coming into innumerable relations with Matter, is at first overpowered; then comes the point of balance, when neither has the advantage over the other; then slowly the Spirit begins to triumph over Matter, so that, when this fourth stage is over, Spirit is the master of Matter, and is ready for his ascent through the three stages that complete the seven. The Spirit, in these, organises the Matter which he has mastered and ensouled, and turns it to his own purposes, shapes it for his own expression, so that Matter may become the means whereby all the powers of the Spirit shall be made manifest and active; the last three stages are taken up by that spiritual ascent. Three, then, of descent, giving qualities; one of struggle, forming manifold relations; three of ascent, wherein Matter is fashioned by Spirit into the perfect vehicle he needs for his own manifestation.

We may arrange it thus in tabular form :

Seven Stages	Three downwards	Qualities	Materialising.
	One balance	Relations	Conflicting.
	Three upwards	Organisms.	Spiritualising.

Now cling to that main idea, for it is repeated at every stage, and governs each stage, no matter how many additional complexities may mark the stage; over and over again it gives you the clue, when you are losing yourselves in that confusion of Chains, Rounds, Globes and Races, that is so fertile a source of trouble to the theosophical student.

What is the next thing to grasp? That which is called the planetary Chain. Considered as a whole, it forms the Upâdhis of the Planetary Logos, in which His life incarnates. Seven stages must be passed through, so seven the Chains will be; three Chains in which Spirit will be descending; one Chain, the fourth, in which Spirit and Matter will be inter-linking and inter-weaving and forming innumerable relations; then three chains of upward climbing, at the end of which all shall return into the bosom of the Planetary Logos, to merge into Îshvara with the fruitage of evolution. The planetary Chain may thus be thought of as the bodies in which the life of the Planetary Logos reincarnates itself seven times, each Chain beginning with the fruitage of its predecessor, each handing on to its successor that which itself has made. The period during which a planetary Chain lasts is called a planetary Manvantara, and each Manvantara is followed by a planetary Pralaya;

the beings whose highest principles have been evolved during the Manvantara pass at its close, into a blissful state of super-consciousness, the planetary Nirvâṇa, while those who have not evolved so far sink into peaceful sleep. These "nirvâṇîs" do not come back to birth until the succeeding Chain has evolved upâdhis suitable to their further evolution, and they then take up again their further growth.

Let us now examine a single planetary Chain, and see how it is composed, what are the links that make up the Chain. Each link of the Chain is a Round, or circle of life; a wave of life makes a complete circle, on the principle already enunciated, passing through seven stages; during three stages the life-wave descends into matter, and gives birth to more and more material forms; in the fourth the life-wave evolves forms in which conflict is carried on; in the remaining three the life-wave ascends, and the forms to which it has given birth become more and more spiritual; moreover, each Round of the life-wave evolves one kingdom of nature—the three elemental, the mineral, vegetable, animal, human—to the highest perfection of its own type, the future types, not belonging to the Round, being indeed present, but more or less embryonic, compared with their future development. Thus seven Rounds, seven successive circles

of the life-wave, are the links which compose the planetary Chain.

Let us take a single Round, a single life-circle, and we find this again has its own seven stages, but this time each stage is a Globe, a world. In the first three forms are evolved; in the middle, the gulf is spanned between the forms and the over-brooding Spirits, and the forms become ensouled; in the later three, the Spirits shape the forms to their will. To distinguish these Globes from each other, the letters of the alphabet from A to G have been used, and the Globes in the arc of descent and those in the arc of ascent correspond with each other: those in the upward arc showing out in completion that which those in the downward arc embryonically adumbrate, while the middle Globe is the point of balance, of conflict, of turning. Globe A is of subtle mental matter, and is archetypal, *i. e.* contains the archetypes of the forms to be produced in the Round; H. P. B. explains: "The word 'archetypal' must not be taken here in the sense that the Platonists gave to it, *i. e.* the world as it existed *in the mind* of the Deity; but in that of a world made as a first model, to be followed and improved upon by the worlds which succeed it physically."[1] Globe G, corresponding with A as to matter, on the upward

[1] *Secret Doctrine*, i. 221, note.

arc, contains the archetypes of Globe A, worked out in detail and perfected. Globe B is of denser mental matter, and is creative, or intellectual, *i. e.*, contains the concrete types derived from the archetypes, the qualities marked, the forms crude and rough. Globe F, corresponding with B on the upward arc, contains these forms elaborated and refined. Globe C is of astral matter and is substantial or formative, *i. e.* builds the crude forms in denser matter, and its corresponding globe E shows them in similar matter, but exquisitely adapted for their functions. Globe D is of physical matter, and is the turning point, the field of conflict between Spirit and Matter. On each Globe successively is evolved one stage in the kingdom which is being developed in the Round, so that when the life-wave has completed its circuit round the seven Globes, *i. e.* has completed a Round, the kingdom is completely evolved. And all the kingdoms, behind the one characteristic of the Round, are advanced a stage in their embryonic career. Thus in the first Round, the Highest Elemental Kingdom is completed, the remaining two elemental and the mineral shew all their types, and the vegetable, animal and human are sketched out, but inchoate, and so on. This will be more fully dealt with under physical evolution. These Globes of our own Chain are often spoken of in the Purâṇas as Dvîpas, Jambu-

dvîpa being our own earth.

Our own Field of Evolution, so that we may realise where we are standing now, must be clearly seen. Our Planetary Logos, spoken of as Brahmâ, in His creative function to us, has already carried His kingdom into the fourth stage of its evolution ; we are in the fourth planetary Chain. Of the first planetary Chain, the archetypal, we know nothing, save that it is spoken of as His Body of Darkness, or of Night, and that its fruitage was the Asuras. Of the second planetary Chain, the creative, we know nothing, save that it was His Body of Light, or of Day, and produced the Agnishvâtta Pitṛis. Of the third planetary Chain the formative, we know a little, for its globe D was the Moon, and it was His Body of Twilight, and evolved the Barhiṣhad Pitṛis and seven classes of Monads for its successor ; we call it the lunar Chain. The fourth planetary Chain, the physical, is the terrene, its globe D being our Earth, and it is His Body of Dawn, and is evolving men.

Having thus laid down the broad outlines of the Hierarchies and the Field, we may return to the study of the fourth Hierarchy, that of the Human Monads, those who are to become "Men" in the terrene planetary Chain. And this Chain is the fourth, the Chain of struggle, of balance, the Chain in which Spirit and Matter are to be inter-

linked and interwoven, so that the highest and the lowest, the two poles of nature, shall join in one complex being, Man—Man who is the starting-point for the higher evolution. Moreover, the Monads are now on the fourth Globe, Globe D, which is our earth, the Globe of struggle and of balance, the typical Globe of this Chain, being placed with regard to the other Globes as this Chain is placed with regard to the other Chains. The Monads are thus at the very centre of the struggle, at the point of keenest combat and of greatest difficulty, truly on the planetary Kurukşhetra; here, on the fourth Globe of the fourth Chain must be waged the greatest conflict of Spirit and Matter, to end in the triumph of Spirit.

I have used the word "Human Monad." Let me define what is meant in occultism by the word "Man." "Man" is that being in the universe, in whatever part of the universe he may be, in whom highest Spirit and lowest Matter are joined together by Intelligence, thus ultimately making a manifested God, who will then go forth conquering and to conquer, through the illimitable future that stretches before him. "Man" is not necessarily of just the form that you now see. He may have a million forms; "Man" means that being in whom Spirit and Matter have joined hands, in whom they have become, or are becom-

ing, balanced, in whom ultimately Spirit has conquered, or will conquer, Matter.

In whatever being those conditions are found, "Man" is the word which is used in the occult writings to describe him. It is not limited simply to ourselves, one puny race of the vast human Hierarchy. To show his position in evolution, and that is the medium position I have described, H. P. B. has said that every being in this universe has passed through the human kingdom, or must pass, if he has not already passed it; if he has passed beyond it, he must have passed through it; if he has not reached it, he will have to pass through it in the future. It does not depend on this globe, nor on this race. "Man" is the battle ground of Matter and Spirit, and every being must, like Yudhiṣhṭhira, fight his Kurukṣhetra and conquer, before he enters on his divine kingdom. Such then is "Man."

The Monad is the divine Spirit which is man's upper pole, born from Îshvara Himself, or rather born within Him, as a centre in His life, "a portion of Myself." "'Lift thy head, O Lanoo; dost thou see one, or countless, lights above thee, burning in the dark midnight sky?' 'I sense one Flame, O Gurudeva; I see countless undetached sparks shining in it.'"[1] The Flame is Îshvara, in

[1] Occult Catechism, quoted in *Secret Doctrine*. i. 145.

His manifestation as the First LOGOS; the undetached sparks are the human and other Monads. The will of Îshvara to manifest works in these portions of Himself, undetached from Him, and this will turns them towards the world of matter, and they pass into the Second LOGOS, and dwell in Him, the Sons of the Father; from the Third LOGOS they receive the touch that gives to each a "spiritual individuality," the faint adumbration of separateness. They enter the streams which from the Three divide into the Seven, and each group takes on the colour belonging to the Planetary Logos into whom it has flowed, and then the seven colours interweave in wondrous maze of flashing lights—the first great choral heavenly dance, the solar Râsalilâ—until within each Planetary Logos the seven rays of colour are seen, a sevenfold splendour, dominated in each by His own colour, which lends its hue to all the rays within it. Hence is it said that "every man is born under a planet," since on each Globe in every planetary Chain appear the seven groups of Monads, each coloured by his "Father-Star."

Still is the Monad not ready to issue on his long pilgrimage, for his attention is not turned outwards, and the three aspects of his nature, reproductions of the three aspects of Îshvara, play upon each other within him and are not turned to

the universe. But now they begin to descend through the Creative Orders. From the first Creative Hierarchy comes the life-thrill that awakens to outward-turning life the Will, the âtmic, aspect; from the second Creative Hierarchy proceeds the impulse that similarly awakens the Wisdom, the buddhic, aspect; from the third that which awakens the Activity, the mânasic, aspect. Thus aroused to turn his attention outwards, the Monad is ready for his descent.

These preparatory stages accomplished, the vast host of the Monads that are to become human have reached their abiding-place, where they will dwell for innumerable ages. They are the fourth Creative Hierarchy, ready for their long pilgrimage. Each of them is "an individual Dhyân Chohan, distinct from others," [1] but they are too subtle, too lofty, in their nature to be able to enter into the five-fold universe, the universe of grosser matter.

Yet they must find a vehicle, since their divine powers are to become effective in the worlds before them, and as the mighty vibrations of the Sun throw matter into the vibrations we call his rays, so does the Monad cause the atomic matter of the âtmic, buddhic and mânasic planes—surrounding him as the ether of space surrounds the Sun—to

---

[1] *Secret Doctrine*. i. 285.

vibrate, and thus makes to himself a Ray, triple like his own three-fold nature. In this he is aided by the fifth and sixth Creative Hierarchies, who have passed through a similar experience before ; the fifth Hierarchy guides the vibratory wave from the Will-aspect to the âtmic atom, and the âtmic atom, vibrating to the Will-aspect, is called Âtmâ ; the sixth Hierarchy guides the vibratory wave from the Wisdom-aspect to the buddhic atom, and the buddhic atom, vibrating to the Wisdom-aspect, is called Buddhi ; also it guides the vibratory wave from the Activity-aspect to the mânasic atom, and the mânasic atom, vibrating to the Activity-aspect, is called Manaḥ. Thus Âtma-Buddhi-Manaḥ, the Monad in the world of manifestation, is formed, the Ray of the true Monad beyond the five-fold universe.

Here is the mystery of the Watcher, the Spectator, the actionless Âtmâ, who abides ever in his triple nature on his own plane, and lives in the world of men by his Ray, which animates his shadows, the fleeting lives on earth. It is written in the Stanzas of Dzyân : "Said the Flame to the Spark : 'Thou art myself, my Image and my Shadow. I have clothed myself in thee, and thou art my vâhan (vehicle) to the day "be with us," when thou shalt rebecome myself and others, thy-

self and me.'"[1] The Flame, the Monad, sends out the thread of Life, the triple thread, woven out of his own nature, and on this, the Sutrâtmâ, "the Thread-Soul," are all the incarnations, the shadows, strung. "The Watcher and his Shadows—the latter numbering as many as there are re-incarnations for the Monad—are one. The Watcher, or the Divine Prototype, is at the upper end of the ladder of being; the Shadow at the lower."[2] He, the Watcher, is our Father in heaven, and "I and my Father are one." We are the shadows in our personalities, the Image—the Son of the Father—in our individualities; the innumerable shadows are cast by the Ray, and are the pearls strung on the thread of Life. The shadows do the work on the lower planes, and are moved by the Monad through his Image, or Ray, at first so feebly that his influence is well-nigh imperceptible, later with ever-increasing power: "The thread between the Silent Watcher and his Shadow becomes more strong and radiant with every change."[2]

We must now give to the Son the name of the Father, to the Image the name of the Watcher, and call him the Monad; for there is no other name by which fitly to describe him, and truly is he one and the same. But the Image is now

1 *Secret Doctrine*. i. 286. 2 *Ibid*. 285.

clothed in matter, veiled in Avidyâ, and, blinded by the envelope he has not yet essayed, he is weak and limited in the world he has entered. He comes to be its master, but has first to learn obedience: "though he were a son, yet learned he obedience by the things that he suffered, and being made perfect"[1] he becomes Master of Life and Death. He forgets his birth-place, as he falls asleep in matter, and only gradually will the impacts from without stir his dreamy divinity into answer in manifestation.

The Monads are now, as we have seen, ready, and they pass into the first planetary Chain, the Archetypal. All that we know of them there is that the most progressed of them became Asuras, and passed into the fifth Creative Hierarchy. Others, less progressed, took up their evolution in the second planetary Chain, the Creative, and the most progressed of these became Agniṣhvâttas, and entered the sixth Creative Hierarchy. Once more, the less progressed took up their evolution in the third planetary Chain, the lunar, and here we see them, on their emergence from it, classed in three great groups.

I. First, come the true Pitṛis, sometimes called the Lunar, but better the Barhiṣhad, Pitṛis, who are the most progressed entities from the lunar

---

1 *Hebrews*. v. 8, 9.

Chain, who entered, at its close, the seventh Creative Hierarchy. These are the "Lunar Gods," the "Lords of the Moon of the airy bodies," who are to be charged with the duty of guiding physical evolution in the fourth planetary Chain, the terrene. With these, but less developed, are two classes of Monads, variously named Lower Dhyâṇis, Solar Pitṛis—the ranks in the lunar Chain immediately below the Barhiṣhad Pitṛis—the first class of whom had developed the causal body, and the second class of whom were just ready for its formation, too far advanced to enter the fourth Chain in its earlier Rounds, and only coming to it near the middle of the fourth Round, in the third and fourth Root Races. Thus this first great group contains three classes of Monads.

II. Four classes, sufficiently evolved to reach the human stage during the first three and a half Rounds of the terrene Chain. These are also often spoken of as "lunar Pitṛis," and the name is not wholly inapplicable, since they come from the lunar Chain; still they are not "ancestors" of men, but are evolving into men, and should not therefore be called Pitṛis. This name was, however, given to them by H. P. B., and has became incorporated into theosophical terminology. It does not much matter, if they are not confused with the true Lunar Pitṛis of Group I, the Lords of the Moon.

III. Three classes, who dropped out of the lunar evolution by falling too far behind the general advance. These will only touch humanity at the close of the seventh Round of the terrene Chain, and will form the humanity of the fifth planetary Chain, the one that will succeed our own. They are at present climbing their slow way upwards in the mineral, vegetable and animal kingdoms.

These seven classes, forming Groups II and III, are the seven classes of "lunar Pitris" often mentioned by H. P. B. In order to avoid confusion, I shall speak of them merely as "Monads of the lunar Chain"—a term also used by her—or ex-lunar Monads, and shall restrict the use of the term "Lunar Pitris" to the "Lords of the Moon of the airy bodies." These Monads of the lunar Chain are said to be classed according to "evolution, consciousness and merit," [1] and this fixed their entry in succession in *time*.

These seven classes, due to these evolutionary differences, must not be confused with the seven types of Monads, due to the colourings received from the seven Planetary Logoi, previously mentioned. In each of the seven classes will be found Monads of all the seven types, so that each class has representatives of each of the seven colours.

[1] *Secret Doctrine*, i. 195.

These seven types, therefore, appear *simultaneously and side by side*, when a class enters the planetary Chain, and each successive class shews out within itself the seven types.

For our tracing of the monadic pedigree of man, we omit Group I altogether for the present, the Lunar Pitṛis, because they are concerned with physical evolution, and the two classes of Lower Dhyânis, because they are in the lunar Nirvâṇa, assimulating the spiritual and mental results of past experiences, and will not enter the earth Chain until the fourth Round. We have to do here only with Groups II and III, the seven classes of which arrive successively on the earth.

The Monad, Âtmâ-Buddhi-Manaḥ, broods over the evolving forms, not descending below the atomic level of the mânasic plane, and represented there only by the mâṇasic atom, acquired for this Chain, as previously said, by the aid of the fifth and sixth Creative Orders. A thread of life, clothed in buddhic matter, is sent forth, and becomes attached to the atoms available for appropriation at each successive stage as "permanent atoms," and these make part of the forms prepared for him by the activities of the Lords of the Moon, in the order we shall study under "Physical Evolution." It will suffice to say here that on each Globe the seven kingdoms—three elemental, one mineral, one ve-

getable, one animal, one human—are represented, those belonging to the Round, or to previous Rounds, fully, those beyond the evolution of the Round, embryonically. And though it may seem strange to speak of our present humanity, as embryonic, yet truly is it so in comparison with the beings of at present unimaginable splendour who shall be the humanity of the seventh, the human, Chain. Each kingdom is divided into seven stages—departments or provinces—as we see plainly when we come to man, with his seven Root Races, though these stages are not so marked to our eyes in the lower kingdoms. And in fact we only recognise their existence by the fact that the Monads, who travel more slowly in proportion as they are less progressed, gradually trail off in ever-lengthening procession, falling more and more behind as the younger travel along the Globes of the terrene Chain.

When the ex-lunar Monads of the first class in Group II—the most developed—arrive on Globe A of the terrene Chain, they pass very rapidly through the forms—prepared by the Barhiṣhad Pitṛis—of the six lower kingdoms and reach the lowest stage of the human kingdom. They repeat the process on Globes B, C, D, E, F, and G, adding one human stage on each Globe, until on Globe G they complete the seven human stages, and have passed through

the whole forty-nine stages—seven in each of the seven kingdoms—that occur in each Round. I may again remind you that "human" here does not mean anything like the "human" that we know; even on Globe D of the Round these Monads do not find any physical human forms.

The ex-lunar Monads of class 2 follow class 1, but travel less rapidly than their predecessors, so that at the end of the Round they have only completed the animal and touched the border of the human; only in the next Round will they complete the seven stages of the human kingdom.

The ex-lunar Monads of class 3 follow class 2, but fall a little further behind, and are only ready to escape from the vegetable into the animal kingdom at the close of the first Round; while those of class 4 are only ready to escape from the mineral.

The remaining three classes, forming Group III of the ex-lunar Monads, are respectively on the borders of the mineral, the higher and the middle elemental kingdoms, at the close of the first Round.

Thus class 1 has accomplished forty-nine stages; class 2, forty-two; class 3, thirty-five; class 4, twenty-eight; class 5, twenty-one; class 6, fourteen; class 7, seven. Or, taking the last class as the unit, class 1 travels seven times as fast; class 2, six times;

class 3, five times; class 4, four times; class 5, three times; class 6, twice.

It must be remembered that only the archetypes of the mineral kingdom are on globe A in the first Round, and that the densest type of matter available in this Round is only touched in the mineral kingdom on Globe D, the higher types, vegetable, animal and human, existing only as mental germs.

In the second Round the ex-lunar Monads of the first class entered only the human kingdom, strengthening the germs in which they dwelt; those of the second class reached the human and acquired one stage of progress on each Globe, completing the seven stages on Globe G; the third class touched the human in the second Round while the fourth completed the vegetable and were ready for the animal.

In the third Round the ex-lunar Monads of the first and second classes still worked at the developing germs of humanity, while the third conquered the seven stages of the human kingdom in this Round, and the fourth just reached its borders, thus passing into the human kingdom with the beginning of the fourth Round.

Meanwhile the three laggard classes climbed slowly upwards, so that in the fourth Round all had escaped from the elemental kingdoms, and they

are now the Monads of animals, vegetables, and minerals, not to reach the human kingdom in this Chain, since human forms of a type sufficiently low for their humanising are no longer produced by nature.

The fourth Round is often called the human round, since the archetypes of each Root Race appeared on Globe A at the beginning of the Round; but it is really the Round in which the mineral reaches its perfection, i. e. the point of greatest hardness and density.

When the foremost of the circling Monads reached Globe D on the fourth Round, they were ready for the development of man on a far higher model, and the Chhâya of the Barhiṣhad Pitṛis now became the form to which the permanent physical atom attached itself, the Chhâya being of etheric matter. The *Aiteraya Brâhmaṇa* sketches in a few phrases this long evolution, this passing of the Monads through the mineral, vegetable and animal kingdoms, and the reaching of the human: "In herbs and trees life is seen; intelligence in breathing creatures, and in these breathing creatures the Self is more manifest; in these life is also seen, but intelligence is not seen in the former. In man, the Self is most manifest; he is most supplied with knowledge. He speaks that which he knows; he sees that which he knows; he knows what occurred

yesterday; he knows the visible and the invisible; by the mortal he desires the immortal. Thus supplied is he."[1] On this runs the comment of Sâyana: "In the unconscious, earth, stones, etc, only Sat is manifest, and the Âtmâ has not yet attained to the form of Jîva. The unmoving Jîvas, namely the herbs and trees, and also the moving Jîvas, which have Prâṇa as breath, both these are stages of manifestation in a higher degree."

The foremost Monads are now brooding over the embryonic forms of the first Root Race, and shaping the growth of the human fœtus in the womb of time. Their Rays warm into activity the envelopes of matter that enshroud them, and shape them into organs of communication with the outer world. The sense of hearing is the first to be developed, that which will respond to the rate of vibrations hereafter to be known as sound. Awake on its own plane, the monadic consciousness responds dimly, very dimly, through the enveloping matter, so that the forms are well-nigh senseless; they feel on the physical plane the presence of fire, the first impact to which consciousness there responds through the new forms.

As the Monad passes into the second Root Race, he adds to his physical plane consciousness the

---

[1] *Aitareyâraṇyaka*. II. iii. 2.

sense of touch, and begins to respond to the impact of air as well as of fire; as we listen, we hear faint chant-like sounds issuing from the varied nondescript forms that represent humanity, open vowel-like sounds, inarticulate, faintly indicating the stirrings of emotions moved from hidden springs. Such consciousness as there is belongs to above rather than to below; there is dreamy quiet enjoyment, arising from within, but little sense of pleasure or pain, stimulated from without. It is the monadic consciousness, awake on the higher planes but not on the lower, and the forms are but slightly responsive, almost senseless, though more responsive than those of the first Race.

With the entry of the Monad into the third Root Race, progress quickens; sight is slowly added to the senses of hearing and touch, and with this the recognition of the outer world becomes clearer and more definite. Language, consisting of mere cries through the first and second sub-races, cries of pleasure and pain, of love and wrath, becomes monosyllabic in the third sub-race. Consciousness of the impacts of water is added to that of the impacts of fire and air, and the human form, crude and clumsy, but now distinctly human, brooded over by the Monad, is ready for the incoming of the intelligence which shall make it man. It is now fairly responsive to the thrills of life that

reach it from above, but on the physical plane is stupid, ignorant, moved by rushes of pain and pleasure stimulated from without, and blindly yielding to their currents, drifted hither and thither. The Monad cannot check its physical vehicle, answering to the strong impacts of its own plane, and answering the more strongly as more life is poured into it from above; the life is transmuted into sense-responses, and flows along the channels of animal instincts. For the Monad to increase the life-flow will be to increase the danger; it is like increasing steam-pressure in an engine without a driver.

Then come in the Sons of Mind, to add the element needed for safety and for progress. The intellectual evolution must now begin, and for a time obscure the spiritual. The spiritual must give way before the rush of intelligence, and retire into the background for awhile, leaving intelligence to grasp the reins and guide the next stages of evolution. The Monad will silently and subtly begin to inform the intelligence, working through it indirectly, stimulating it by its energies, evolving it by a ceaseless flow of potent influence from within, while intelligence grapples with the lower vehicles, to be at first conquered and enslaved but slowly to master and to rule. And here we leave monadic evolution, now to go on silently beneath

the surface, till the time shall come when the triumphant intellect shall merge in the Spirit.

Such, briefly stated is our pedigree on the side of Spirit; we see our birth in God; we see the groups of Mighty Ones that nurtured our infancy; we see the stages of our growth, as we descend from Chain to Chain, from Round to Round, from Globe to Globe, until we reach our own familiar earth, and touch the ground we know. Then we sense dimly the coming of the "Sons of Night," the "Sons of the Dark Wisdom," those who bring ahamkâra for the building of man, and we know that here is another line of our pedigree, that they too are ourselves. We see the Spirit obscured, and know that the Spirit must mature in silence, while the warrior Intellect carries on the combat; until the time shall come when Intellect shall lay his spoils at the feet of Spirit, and man, become divine, shall reign on earth.

——:o:——

SECOND LECTURE

The Physical Pedigree

FRIENDS: In dealing this morning with the physical side of man's evolution, we shall have the difficulty that is always found when we come to deal with the Physical; and that is, that we have a mass of details, details most complicated in their character; as all of you know, even Modern Science, dealing with a fraction of the whole is fairly difficult to study, when you desire to understand thoroughly the story that it tells. How much more difficult, then, is it when you have to deal with things as they are, in all their various planes, in all their various states; and when, instead of confining yourselves to the differentiation of the physical tattva, you have also to take into consideration the differentiations of those tattvas that belong to the higher planes as well. I say this, because I am aware that I shall have a little to tax your attention, if you desire really to follow the stages of man's physical evolution, and if you desire to grasp the part he

plays in the world in which he *is* the highest example of life, the one from whom are drawn all seeds of life, so far as the present evolution is concerned, the one who stands at the head of the evolution of the globe, and on whom depend for their life and guidance the various kingdoms below him in nature. We shall want to discover how it comes to be that in the very body of man there exist the germs of life which populate all the great kingdoms of the globe. The only theory which seems to afford a glimpse of the truth, though then only of a fragment, is that theory of Weissman which, in its wonderful complication, is fairly difficult to fully grasp, but which shows us how, even from the standpoint of modern Science, you may have complications so varied, so numerous, so inter-lacing, within the limits of a germ, that you can find there the traces of thousands of generations, and the possibility of any one of those traces evolving and appearing in the man of to-day.

Now with regard to the physical evolution, there is one great class of beings who guide it, who control it, who, in fact, give the patterns on which the whole of that evolution is moulded. This is the class known to you in Hindu literature under the general name of Pitṛis, or ancestors. Now there is much confusion about these Pitṛis, and that for a very simple reason. First of all,

the original Pitṛis—those to whom I would like, if possible, to confine the name, for the sake of clearness—reappear over and over and over again, in different characters. They appear in every Round. And when we come down to the evolution of our own Globe, they appear in the different cycles of growth upon that Globe. Then we find them almost, as it were, merging in man; then we find them again reborn in fresh characters; so that they are somewhat like the players on the stage of a theatre, who, clothing themselves in different garments, appear in different characters though the same men are under the changed clothes. This change of characters has naturally confused the student who was not able to follow the beings by whom the characters were assumed, and part of our work to-day will be to trace these beings, and see how the Pitṛis re-appear cycle after cycle, but always with the characteristic that they are the Lords of the physical kingdom, that they are the guides, the moulders, and the architects of mortal man.

That same name of Pitṛis is also used for those who are spoken of as Agniṣhvâttas, who have nothing to do with the physical body of man. Those we shall for a moment put aside entirely. They are the three higher classes of the seven classes of Pitṛis, more or less familiar to you in the

Hindu Shâstras, but they are distinguished as being Arûpa, without form, and they belong to a different evolution. They have to do with the Devas and are sometimes called Pitṛis of the Devas. Again, they have to do with the intellectual evolution of man, and we shall have to meet them under another title, the title of Mânasaputras, which includes these and many others.

The Pitṛis who have to do with the physical ancestry of man, who are literally his physical ancestors, the ancestors of his body, are grouped into the remaining four great classes and in the occult teachings these four classes are given a single name, Barhiṣhad. Now that name appears again as the name of one class out of the four, which makes part of our confusion. The general name is the name of Barhiṣhad Pitṛis, or those possessing the creative fire. Although you find that name specially given to the sons of one of the mind-born Sons of Brahmâ, it is none the less true that it is also used for the whole of the four classes of the Rûpa Pitṛis who have to do with physical evolution. So that when I speak of the Barhiṣhad Pitṛis, if I use the term without further explanation, I shall mean all the four classes of Rûpa Pitṛis.

Now these four classes, the Barhiṣhad Pitṛis, come from the Moon. You know how you read

of the Moon as the gate-way of Svarga, as being one of the Lokas, as being the home of the Pitṛis. This is indeed true as regards human beings, for they pass out of Pretaloka into Pitṛiloka, and thence into Svarga. In a cosmic sense the Moon serves as a gateway, through which its inhabitants pour into the earth. These Pitṛis come to the Earth Chain from the Moon Chain, and therefore we speak of them as Lunar Pitṛis, as Pitṛis who have come from the Moon.

Now if we want to understand their nature, the first question that we naturally ask is: What did they do on the Moon, and what was the result of their living there? We already know that the lunar Chain is the Chain that preceded our own, and that we are bound by the closest ties with the evolution that was carried on the Moon, or on the lunar Chain. You will best estimate the achievements of the Lunar Pitṛis on the lunar Chain, if, for a moment, you think of Those whom we generally speak of as the Masters on our earth. They are Masters, who, having come through human evolution here, have transcended humanity. They are the flower of humanity, as They have been called—Those who have triumphed over all the difficulties of matter and have become here the Lords of matter, the Guardians, the Protectors of humanity. Just such a function was

played by the Lunar Pitṛis in the evolution on the lunar Chain. They passed through all that, through the equivalent human stage; they were the successes of that evolution; they rose higher and higher until they had utterly conquered all the matter of the lunar Chain, and could use it for their own purposes. Therefore, they are sometimes called the Cubes, because on the lunar Chain they conquered matter in its quarternary, or four-fold form, and they brought that matter with them for its further evolution in the Earth Chain. Think of them then as the Lords of the Moon, a title which is very often given to them in the occult writings.

They are also called the "Sons of Twilight," for a reason we shall see in a moment, again connecting them with the Moon; or, again, celestial Men, Sons of the Moon, Progenitors. Do not confuse them—for here one of the difficulties of the student comes in—with those classes of Pitṛis, the ex-Monads of the lunar Chain, who come from the Moon to pass into human evolution on our Globe. These have nothing to do with those great Lunar Pitṛis, save that they evolved under their protecting care on the Moon, as we evolve here under the care of the Masters of Wisdom and Compassion. These ordinary Pitṛis, so often confused with these others, are the ex-monads from the Moon who make the

bulk of our humanity at the present time, and who also are imprisoned in the animal, the vegetable and the mineral kingdoms of our Globe, the whole, indeed, of the forms of our Chain being occupied by these Monads from the Moon. These are indeed called Pitṛis, but thay are not the great Lunar Pitṛis.

You may notice that this identity of name appears also in Hindu literature, in the shrâddhas and in ordinary talk, in speaking of the Pitṛis; for every deceased man at a certain stage, after the Preta stage, passes into Pitṛiloka, and is numbered among the Pitṛis; and yet you know very well that those human beings who are numbered or classed with the Pitṛis are rather under their roof, under their protection, are kept, guarded and shielded by them, than share their nature; and you do not really confuse those of our humanity who pass on into Pitṛiloka at a certain time after death with the great and mighty Pitṛis who are constantly invoked in the shrâddha, and who are children of the mind-born Sons of Brahmâ. The confusion is thus very general and it has persisted in our own nomenclature. Let us then, for the purposes of these lectures, keep the name of Pitṛis only for the Lords of the Moon, and not confuse them with our ordinary humanity, which they are going to guide as regards the physical

evolution.

Now these Pitṛis at the end of their evolution on the Moon Chain merged into the planetary Logos, the Ruler of the Chain. As we might say now, they reached Nirvâṇa; they entered the consciousness of the great Lord under whose rule they had been evolving; they passed into His being; they became, as it were, the germs of life within His body.

When the Earth Chain is to begin, the new body of the Planetary Logos—now called, because of His functions, Brahmâ, the Creator, the reflection of the great Brahmâ of the system—these Pitṛis are born from His "Body of Twilight." These four Bodies of Brahmâ are the four planetary Chains; the first is His Body of Darkness; the second, His Body of Day; the third, the lunar, His Body of Twilight; the fourth, the terrene, the turning-point, His Body of Dawn. Born thus from Him, they are called the Sons of the Twilight, the Will-born, and the Lords of Yoga; they are even spoken of sometimes as Svayambhûva, since they have no birth, save this coming forth from the Body of the Lord. They were born, it is written in the *Vishṇu Purâṇa*, from His Body of Twilight, when He was meditating on Himself as the Father of the world, and the coming forth of the world of men; and the *Varâha*

Purâṇa speaks similarly, saying that they came forth, the colour of smoke, as He meditated on the bringing forth of all classes of beings. When He thus thought of Himself as the Father, then it was that these issued forth from His Body of Twilight, these will-born Pitṛis, the Lords of the lunar Chain.

Possessing the four-fold matter, and also the creative fire, they were able to give to man his etheric double, prâṇa, animal kâma, and animal germ of mind. Beyond this they could not go, but this sufficed for the shaping of physical evolution, for the building of animal man and all lower forms.

These Pitṛis are spoken of as under the rule of Yama, the Lord of Death; he is called "Pitṛipati," the Lord of the Pitṛis; hence the bodies they give to man are mortal, born under the domination of the Lord of Change and of Death. They cannot give the immortal; they can only give the mortal, under the dominance of the Lord of Death. Men are their progeny and must therefore form part of Death's kingdom; and thus the children of Earth differ from the children of Buddha, the planet Mercury, for his men are immortal, whereas the children of Earth are mortal. Moreover, these Pitṛis themselves will evolve by their work on the terrene Chain, and they

will escape from the domination of the Lord of Death by this evolution, and in the next planetary Chain, the fifth, they will play the part of Mânasaputras, Sons of Mind and Lords of Death.

Such then is our first glance of the Lunar Pitṛis. We shall find them, as I said, re-emerging over and over and over again : first they appear before us in their character as Rulers of matter, when living forms are to appear on this Chain, when the Globes are formed, but are still devoid of living inhabitants, only the matter of the Globe being moulded into globular form. We meet them at the beginning of the first Round. How shall I give to you some picture of what might be seen by the "Divine Eye," if it were turned by some Yogî to that first Round? I would fain give you a picture which, however imperfect, would convey some kind of definite thought to the mind. Behold a vast mass of heaving, tossing, whirling, fiery, matter, flashing, rolling, changing, in billowing masses, slowly aggregating itself according to three varying densities, into seven filmy forms. Scarce forms indeed can we call them, for even when we descend to the fourth, the most material of the forms, we can only catch a dim glimpse of Earth's first rûpa, a mere film of âkâsha, tenuous, radiant, luminous, fiery. There is nothing visible save embodied fire in this Round. Seven of these

forms we dimly see, of which this fourth, that is to be our Earth, is the most perceptible. Above it, on the descending arc, vague and vaguer shadows loom through the fiery mists. Above it, on the ascending arc, three other shadows, fiery, scarce perceptible. A vast panorama of flames, that take and lose again the form of globes, huge, wondrous, awe-inspiring, in resistless force and overwhelming energy.

The four classes of Barhiṣhad, or Lunar, Pitṛis, the Rûpa Pitṛis, preside respectively over the four successive Rounds of our terrene Chain, those with the most subtle bodies guiding the first Round, the next the second, the denser the third, and those with the densest bodies of all the fourth, the Round in which the densest matter is formed. Each of these four classes presents its own seven grades, or sub-classes, so that in any given Round or Globe we meet with what are called "seven classes of Pitṛis," and many a student, noting this, has been puzzled, since he remembers another statement about seven classes of Pitṛis, among whom the Agniṣhvâtta Pitṛis were named, whereas these are all Barhiṣhad Pitṛis. The puzzle is solved when he understands that in each of the first seven classes, divided into Arûpa and Ṛûpa, there are seven sub-classes, marked out from each other by differences in evolution: in the four great classes of Rûpa Pitṛis

we have thus twenty-eight sub-classes, seven in each class, and it is these sub-classes alone with which we have to do in each successive Round. Only one of the great classes is concerned with each Round, and it is the sub classes of these which we meet in "the seven classes of Lunar Pitṛis."

The four great classes are distinguished by the differences in their upâdhis; the first has no lower upâdhi than the kâraṇa sharîra; the second has for its acting vehicle the mental body; the third uses the astral body; and the fourth is clothed in the etheric double. Thus, as the Globes grow denser in successive Rounds, the Pitṛis who successively guide physical evolution bring to their work these successively denser vehicles of activity, suitable for the task entrusted to them. The more we study the plan of evolution, the more are we struck with the exquisite adaptations of part to part.

These Barhiṣhad Pitṛis belong—as stated in the first lecture—to the last of the Creative Hierarchies, or Orders, called by us the seventh, though in reality the twelfth. They have under them vast hosts of nature-spirits, who are the actual builders of the forms, the masons, while the Pitṛis themselves may be compared to the architects, a name which is indeed very often given to them. They give the forms, the models, the plans, which are followed, actually worked out, by their subordinates, the

innumerable beings who select the material particles and put each in its proper place. I may remark, in passing, that since, in Hindu literature, the word "Deva" is applied to the whole of these, the need of the familiar thirty-three crores of Devas to carry on the workings of nature becomes very obvious, and should cause no surprise.

The Purâṇas, when they speak of the earth and its six Globes, draw you that strange picture at which I am afraid many an Indian graduate has often laughed—the seven zones, or the seven dvîpas, as they are called, and the curious oceans of milk and curds, etc., dividing the one from the other. "What foolish tales these old men write," our modern critics say. Yet they wrote much more wisely than the scientists of the 19th century, for they give you, through a graphic picture, an idea of the appearance of the planetary Chain, and every dvîpa, or world, is a Globe of the planetary Chain, and that which is called the ocean is the matter which is between each Globe and the next, dividing them by a sea that none can cross, save those who have built their higher upâdhis and are therein able to navigate those wondrous seas of matter. And if you could stand on some higher plane and look down on the Chain from above, you would see exactly what is figured in the Purâṇas—the seven dvîpas and the seven oceans that surround

them, billowy masses of matter of varying densities, heaving between the Globes, and named according to the earthly liquids they most resemble in their general appearance. The mistake has been that men have tried to identify these with things on the physical globe, whereas they are seven worlds of the Chain, differing utterly from each other, and the Jambudvîpa of that Chain is our earth, our own world. These descriptions may not be according to modern ideas of precise and accurate scientific nomenclature, but they convey vivid and graphic ideas to the ordinary mind, for which they were intended; and the modern seer easily recognises the objects described when, from the standpoint at which the paurâṇic writer surveyed the scene, he also lets his gaze wander over the wondrous panorama, and sees the seven Globes amid their encircling oceans of unorganised matter.

Let us return to our picture of fire, with the filmy globes rolling amid the billowing flames.

On to the first of these, vaguest, most fiery of all, the first class of Lunar Pitṛis descend. Theirs to give the first models of forms which all who follow after them will use as tabernacle; these are based upon Ideas in the mind of the Planetary Logos, but theirs to shape the forms, theirs to give the first moulding to the fiery matter which

is to serve as the dwelling of the incoming Monads from the lunar Chain. They must assimilate the matter of the Chain, else how shall they be able to build therewith the forms? They cannot work with matter which is not theirs. Hence the first thing to do is themselves to pass through every kind of matter, and, gathering it round their airy bodies, shape it by their creative fire into germinal forms, which will slowly develop and mature, and become in the course of ages the forms that we know in the fourth Round on our fourth Globe. Seven typical forms must each sub-class mould in each kingdom on each Globe, for in every kingdom of nature there are seven types, existing side by side, and these are the seven types in each of the seven sub-classes of the Pitṛis of each Round. These are mere films of fiery matter, in this first Round.

Now the characterstic of the first Globe, Globe A, is that nothing there is form as we know it; so unlike is all to the forms we know that it is even called Arûpa, formless; and yet there is form, though not form as known to mortal man. Archetypal forms they are called, *i. e.*, ideal forms made out of the stuff of abstract thinking, vague, changing, and indefinite, inconceivable and ungraspable by the concrete mind, only to be known in this way, that when such a form passes to a lower plane, it bursts into innumerable concrete forms,

all of which bear a likeness to itself, in that they present its essential characteristics, have in them something after its image. Perhaps this will be more readily intelligible if I remind you of a curious device, resorted to in the early days of biological science, to show the type of an order. Professor Owen, dealing with the great complexity of the mammalian order, sought to find out and combine what was common to all. He found certain things existing in every mammal—backbone, four limbs, and so on. He connected together, from his study of many mammalian forms, all the things that were common to every one of them, and he put these together into a form that was like nothing in heaven or earth or in the waters of the sea, and he called it the archetypal mammal. That was the exercise of scientific fancy, in order to guide and aid scientific investigation. He "builded truer than he knew." Such archetypal forms exist in the mind of the Logos as the ideas of every kingdom—the archetypal minerals, the archetypal vegetables, the archetypal animals, and the archetypal men. They existed as ideas—Platonic ideas they are sometimes called, because Plato laid so much stress upon them in his philosophy. These ideas are in the mind of the Logos, and the Architects, who are the Barhiṣhad Pitṛis, reproduce these ideas from the mind of the Logos

in the highest Globe of the planetary Chain; this is Globe A, Hence it is spoken of as the archetypal Globe, for it contains in every Round the archetypes that underlie the evolution of forms in that Round.

These forms are sometimes described, or hinted at, in the Purâṇas, and the descriptions seem to you strange, grotesque and unintelligible. Many of our learned men, who know a little of modern science, laugh at the ancient Ṛiṣhis who tried to describe these extraordinary forms, unlike anything that the human mind can conceive. But the Ṛiṣhis knew something more than modern science knows; they knew archetypal forms, the basis of all forms, and those strange creatures that you read of in the early paurâṇic histories are archetypes, and not forms as they exist on the lower planes. I know of no language, of no description, which conveys an idea of this wondrous building, better than you can find in the paurâṇic accounts, dim, strange and grotesque as they may seem. They are at least the best description that human language is able to give.

Let us come to the next point. Every Round, as I told you yesterday, produces an evolution of a particular kind, elemental, mineral, vegetable animal, human. The other forms, that are not yet born on to a Globe of the Chain, none the less exist in the mind of the creative Logos. They surround

these Globes as embryos, so that in the atmosphere of the Globe you might read its history. That is one of the things meant by the phrase "reading in the astral light." Thus on the first Globe, in the first Round of our Chain, the Pitṛis form the archetypes of the three elemental kingdoms and of the mineral; only the types of the highest elemental kingdom are mature and complete; those of the middle and lower elemental kingdoms are embryonic types, and those of the mineral kingdom are mere germs, though representing all that will be contained in the perfected mineral kingdom of the fourth Round. The first class of the Barhiṣhad Pitṛis produce these archetypes in filmy matter, populating with them the fiery Globe. In the atmosphere of the Globe, surrounding it, the other three classes of Barhiṣhad Pitṛis are busy with the embryos of the future vegetable kingdom for the second Round, with the embryos of the animal kingdom for the third Round, and with the embryos of the human kingdom for the fourth Round; these have no resemblance to the future vegetable, animal, and human forms, but are mere crystallisations—if the word may be used of matter so tenuous—aggregations of material; these embryos are in the womb of nature as embryos in the womb of the mother, and truly has it been written that when we come to under-

stand the mystery of human growth, the whole chart of creative activity will lie open before our eyes.

On that first Globe A our Pitṛis are busy; they form the archetypes as aforesaid, they clothe themselves in the forms they have made, and then pass rapidly through the embryonic forms in the atmosphere around, touching them with the first thrill of nascent fœtal life; they pass to the second Globe, Globe B, where they shape the multiplied concrete forms which spring out from the archetypal original. Little change is perceptible in the forms in the atmosphere; the whole stress is on the elemental and the mineral, in which much progress is made. Then to the third Globe of the Chain, Globe C, where they shape far denser forms; but still it is but the densification of the fire, as you might see in a fire the layers of the whiter and the yellower flame, and then a redder glow; only such differences are there in the fire of the successive Globes.

At last they come to the Earth, whereon the mineral touches the physical, the other forms remaining still in the atmosphere around. The germinal forms of minerals dimly appear on our glowing fiery earth as tenuous, luminous films, and so on until the seventh Globe is reached and the whole germinal mineral kingdom is formed, al-

though formed only in filmy shapes, not minerals as you know them—solid, crystalline, or in many other forms—but always as glowing gaseous masses; everything that now exists in the mineral kingdom is found on the last Globe of that first Round, in filmy, tenuous germs, to be enriched, densified, strengthened, and made complicated, in the succeeding Rounds. We may sum up their task by saying that on Globe A they give the seven archetypal forms for each kingdom; on Globe B they multiply forms containing the essentials of each archetype; on Globe C they densify these forms; on Globe D they shape them in yet denser matter; on Globe E they make them more complex and slightly refine them; on Globe F they build them of finer matter; on Globe G they finally perfect them. This is the method on every Round, and thus the Pitṛis work, though on the first Round only do they gather the matter round themselves and dwell within it for awhile to assimilate it. They only use in their building the four upper sub-planes of the matter of each plane.

Now as the first class of Barhiṣhad Pitṛis do this work on each Globe, the ex-lunar Monads, arriving on the terrene Chain, slip into the forms they shape and leave The Monads flowing from the Moon pass first into the elemental kingdoms, and through them into the mineral and other forms left by the Pitṛis.

The seven classes of them, as we saw yesterday, are at different stages of evolution, and hence show ever-decreasing powers from the highest to the lowest. Some, the youngest, had scarcely touched sentient life on the lunar Chain ; others had passed through the lunar kingdoms and had reached the types of lunar animal forms. Now this difference of growth, of evolution of consciousness, has one remarkable effect. The more the Monad is evolved, the more rapid his progress through the kingdom of forms. Hence an ever-increasing gulf divides class from class as they evolve. The lower ones fall further and further behind, because of the swiftness of the progress of the more developed. I can perhaps best symbolise that—only symbolise it, for the difference is by $^1/_7$ of retardation in every class—if I remind you of the arithmetical way of increasing by addition or by powers. Suppose I start with 3 and go on adding 3, then we get 3, 6, 9, 12. That might be taken as symbolical of one rate of progress. Now suppose I proceed by geometrical progression—3, 9, 27, 81. My first only gave me 12 at the 4th remove ; my second gives me 81 at the 4th remove ; and the difference of amount is caused by the difference of the rate of progression. Something of that sort occurs with these ex-lunar Monads ; so that, on Globe A, when the first class of them has reached the lowest of the seven

stages of the sub-organic human form, having passed through forty-three types of form, the last class has only passed through one stage, that of the lowest in the seven stages of the lowest elemental kingdom. The first proceeds seven times as fast as the last. At the end of the first Round, the first class of ex-lunar Monads have passed through forty-nine evolutionary stages of form, seven stages in each of the seven kingdoms. The lowest, the seventh class, have during the same time passed through only seven evolutionary changes of form, the seven which make up the lowest elemental kingdom. During the remaining Rounds those of the first class do not pass through the lower kingdoms, but enter the human directly. When the first Round is over, pralaya supervenes, and there are ages of rest, ere yet again the work of the building of forms proceeds.

Then the second Round begins; and the second great class of Barhiṣhad Pitṛis take up the work. They bring down the archetypes of the vegetable forms to Globe A, work them into concrete forms on globe B, densify them on globe C, and these touch the physical on globe D, the animal and human remaining in the atmosphere, and all progressing; and the human embryos which, in the first Round, only took on the strange crystalline kind of form analogous to the mineral

kingdom, now spread out like a plant or a tree in a gigantic filamentous shape, nothing recognisable as human, though still to be found in human embryonic growth with the impress of the vegetable kingdom on it. Gaseous particles are built into all bodies throughout this Round, particles of the third sub-planes.

We pass on to the third Round; the worlds are becoming far denser than they were, though still luminous and ethereal. Now animals are developing. The third great class of Barhiṣhad Pitṛis are in charge of this Round, and as the work of densification goes on, they bring down the archetypes of the embryonic animals, and work them into concrete forms, which, on Globe D, take more definite and more exact shapes. Looking at the human embryos, which have received a large addition in numbers from the second Round,[1] we see them, still in the atmosphere around the Globe, taking on strange animal shapes, monstrous, to our eyes repellent, and they appear as huge ape-like creatures, with the stamp of the animal kingdom branded deeply into the embryonic forms. The human embryo still shews this stage in his growth. Watery particles are built into all bodies during this round, particles from the second subplanes.

The fourth Round opens. The fourth class of

---

[1] See *ante*, p. 34.

Barhiṣhad Pitṛis, the densest in form, possessing the ethereal body, comes to its work and the archetypes of men are brought down to the first Globe; wondrous archetypes and beautiful are they, showing what man will be as well as what man is, for the archetypes of the seven Races are there. The sixth and the seventh stand out radiant in the splendour of their beauty, and hint at what the developed types will be, in the Races and the Rounds that lie in front. Now, coming down slowly, multiplying, densifying as they come, we see the forms which are to be produced on the fourth Globe—our earth. At last we touch the solid ground. We seem now to breathe again after our flight through space. We have come to the earth, not quite as we know it indeed, but still our own earth, and therefore more familiar.

Having arrived here and taken breath, let us look at our world for a moment. Strange world, a world of such terrible turmoil, of such gigantic convulsions of nature, that you can hear nothing but the crash of falling mountain summits, the roar of volcanoes as they throw up the burning lava, the dash of giant waves loaded with rocks, with avalanches of lava, which they have picked up as they rushed in mighty billows, and toss up as though in play, masses that are almost mountains; fire breaking out everywhere, storm, whirl-

wind and tornado—one vast turmoil and turbulence where you would think that life could not exist. It recalls the first Round in miniature, save that the greater density of matter makes the crash and tumult far greater than in those subtle worlds. But here, too, fire seems the dominant agent, fire furious, tumultuous. For 20 crores [200,000,000] of years these convulsions go on "uninterruptedly, after which they become periodical and at long intervals."[1] The Pitṛis are here, master of all this tumultuous turmoil of matter.

Three hundred million years have passed away in this fourth Round, on Globe D, and the nature-spirits have been busily at work, forming minerals, vegetables, and animals of the lower kinds. In the midst of the great turmoil they labour, and out of the remnants of the preceding Round they have taken the empty shells of forms, left when the life-wave left Globe D, and have tried to shape them into new living organisms—they are strange hybrid monsters of all mixed kinds of generations, half human and half animal; reptilian forms of all sorts and kinds appear, amid the fires and the whirling spray and clouds; they were produced by the "prentice hand of nature" as science might say, but we see them as works of the lower Devas, the nature-spirits, unassisted by the guiding power of

1 Commentary, quoted in *Secret Doctrine*. ii. 236.

the Lords of form. The Lords come to look if the earth is ready for the making of man, when the incessant turmoil is nearing its ending; all these lower forms are swept away, and there the earth lies, a vast ocean of heaving tepid water, emptied of inhabitants, solid hard ground beneath the watery desert. At one point, gradually, the first land appears. It is the peak of Mount Meru; it is the Cap of the North Pole; it is the beginning of the imperishable Sacred Land, the Holy Land, the Land of the Devas, called also Shvetadvîpa, the White Island, the Central Land, and sometimes Jambudvîpa, the name given to the earth as a whole. The Parsîs call it Airyana Vaejo, and say truly that their great prophet Zarathushtra was born there. Mount Meru, the axis of the globe, though emerging at the Pole, has its roots struck deep in the Himâlayan chain, the "belt of the earth." Slowly that land emerges from the swelling waves of the tepid watery globe, and like the lotus of seven leaves, their centre Mount Meru, at the Pole, seven great promontories of land appear, to the edges of which the name Pushkara is sometimes given, though this name belongs more accurately to the seventh continent, and those promontories and their centre form the Imperishable Land. On that land every human Race in turn is to be born, no matter whither it be led after

its birth. It is the birth-place of every Race under the rule of Dhruva, who is the Lord of the Pole-Star. "The Pole-Star has its watchful eye upon it, from the dawn to the close of the twilight of a Day of the Great Breath."[1] That land appears, and is ready to receive its inhabitants, and the climate is an exquisite spring; and the cry goes out, the ringing cry of the Lords who are the Governors of all. List of the stately rhythm of the Stanzas of the *Book of the Wisdom*:

"The great Chohans called the Lords of the Moon, of the airy bodies: 'Bring forth men, men of your nature. Give them their forms within. She will build coverings without. Males-Females will they be. Lords of the Flame also'......They went each on his allotted land; seven of them, each on his lot. The Lords of the Flame remain behind. They would not go, they would not create. The Seven Hosts, the Will-born Lords, propelled by the Spirit of Life-giving, separate men from themselves, each on his own zone. Seven times seven shadows of future men were born, each of his own colour and kind, each inferior to his Father. The Fathers, the boneless, could give no life to beings with bones. Their progeny were Bhûta, with neither form nor mind. Therefore they

1 Commentary, quoted in *Secret Doctrine*, ii. 6.

are called the chhâya."[1]

There are four classes of lunar Monads ready for human incarnation, and the Barhiṣhad Pitṛis, descending on our earth on the Imperishable Land, separate off from their own ethereal bodies a chhâya, a "shadow," a seed of life, which contains within it the potentialities of developing into the human form. It is huge, filamentous, sexless, an empty Bhûta, floating about in the dense atmosphere and in the seething seas. They sway and drift about, huge, indefinite, protista-like forms in ethereal matter, with changing outline, containing the seeds of all forms, gathered up by the Pitṛis during preceding evolutions, of a moon-like colour, yellow-white of varying shades. Within the fourth class of Barhiṣhad Pitṛis who thus gave the seed of life for the shaping of the form of their progeny, physical man, there were, as we have seen, seven distinct sub-classes, and each sub-class populates one of the seven promontories: "Seven of them each on his lot......separate men from themselves, each on his own zone." But the phrase occurs: "Seven times seven shadows of future men were born," and the question naturally arises: whence this seven-fold increase? Each class of Barhiṣhad Pitṛis not only showed its seven sub-classes, as previously mention-

---

[1] Stanzas, *Secret Doctrine*, ii. 17, 18.

ed, at different stages of growth; but each of these seven sub-classes, successive grades of evolution, also contained members of each of the seven types, also spoken of earlier, and thence the "seven times seven." The ex-lunar Monads, being themselves at such different grades of evolution, could not have found fitting tabernacles in chhâyas of one evolutionary grade. According to the respective stages reached by the four classes in their upward climbing through the preceding three and a half Rounds, were the respective chhâyas into which they passed. Many forms, many kinds, many shades, were needed, so that each Monad might find his appropriate tabernacle, and the forty-nine orders provided yielded the necessary conditions.

These protista-like forms, oozed out from the ethereal bodies of their progenitors—as the etheric double may be seen oozing out from the side of a medium—were the first human Race. "Human?" you say. "But what is this, that calls itself human, this strange spreading indefinite form, more like a piece of slimy ooze, like the supposed Bathybius, than a human being. Why do you call it human?" Why do you call human, in the womb of the mother, the first fœtal conglomeration of cells, unlike the human form? Why do you call it a *human* embryo? Because in that form, which is not human, the future man is evolving,

and the development must be human, can be nothing else. And therefore, though the form has nothing of human appearance in it, though it be but the mere embryo of the coming man, none the less we stamp it "human," for the Monad brooding over it has reached the human stage, and we name the form by the life within it and not by the mere outward similitude. And therefore we also say that the first human Race is here.

These huge forms are drifted about hither and thither, senseless and passive. As we have seen, the consciousness, being on the âtmic level, can very slightly affect these clumsy bodies, which only show vaguely the sense of hearing and a dim consciousness of fire. Because such consciousness as touched them was of so lofty a character, they are sometimes spoken of as the Race of the Gods; also as sons of Yoga—the Pitṛis sending out their chhâyas when immersed in yogic meditation—and even the self-born, as not being produced of human parents. They are the second Adam of the Jewish Scriptures. The Pitṛis have given out their etheric chhâyas, have animated them with their own electric fire, galvanised them, as it were, into activity; the Sun aided in the task by sending upon them his vivifying beams, the solar fire, in answer to the cry of the Ruler of the nature-spirits for his help: "These three produced in their joint efforts a good

rûpa. It could stand, walk, run, recline or fly. Yet it was still but a chhâya, a shadow with no sense."[1] The presiding planet of their first race is the Sun, or rather the mystic planet Uranus, that he represents.

Multiplication of these beings was by fission or by budding, the only forms of reproduction possible for them, as even to-day for the protista, their nearest physical likeness. They grew, expanding in size, and then divided, at first into two equal halves, and in their later stages into unequal portions budding off progeny smaller than themselves, that grew in their turn and again budded off their young. A study of the amœba and the hydra will make the reproductive methods clear. No definite sub-races can be spoken of in this first Race, though we may mark seven stages of growth, or evolutionary changes. Nor does any die; "neither fire nor water could destroy them;"[2] fire was their element, of water they were unconscious; when the time is ripe for the second Root Race to appear, the nature-spirits build round the chhâyas denser particles of matter, forming a kind of stiffer shell on the outside, and "the outer of the first became the inner of the second."[1] Thus imperceptibly the first Race vanished into, merged in, became, the second, and the chhâya,

---

1 Stanzas. *Secret Doctrine.* ii. 18.

2 *Ibid.* 20.

which was all the body of the first, became the etheric double of the second.

During the ages of unknown length through which the first Race lived, the earth was settling down into quieter conditions, and cataclysms were local, no longer general. More land slowly appeared above the surface of the watery desert, stretching out from the promontories of the first continent, and forming a vast horseshoe, the second continent, called the Hyperborean, or Plaksha. It occupied the area now called northern Asia, joining Greenland and Kamschatka, and was bounded on the south by the great sea which rolled where the Gobi desert now stretches its wastes of sand; Spitzbergen formed part of it, together with Sweden and Norway, and it extended south-westwards over the British Isles; Baffin's Bay was then land, which included the islands now existing there. The climate was tropical, and richly luxuriant vegetation clothed the sunny plains. We must not connect with the name Hyperborean the associations now carried with it, for it was a glowing gladsome land, full of exuberant vitality. The name Hyperborean took on its gloomy associations in later days, when the land had been swept of its inhabitants by a change of climate, and many cataclysms had broken it up.

The second Race appears, as we have seen, and

it shows during its existence two marked types, responding slightly to the buddhic consciousness; it shows the duality which is characteristic of that consciousness, coming out in its physical changes, as in its two senses of hearing and touch, and its consciousness of fire and water, already noted in following the Monadic evolution. They are called Kimpuruṣhas, the children of the Sun and the Moon, "the yellow Father and the White Mother,"[1] hence of fire and water, and they were born under the planet Brihaspati, Jupiter. Their colour was a golden-yellow, sometimes glowing almost into orange, sometimes of palest lemon shades, and these gorgeously-hued forms, filamentous, tree-like often in shape, some approaching animal types, others semi-human in outline, very heterogeneous in appearance, drifting, floating, gliding, climbing, crying to each other in flute-like notes, through the splendid tropical forests, brilliantly green in the sunlight, with flowering creepers starred with dazzling blossoms—all these make up a picture of gorgeous hues, the splendour of nature in her exuberant youth, running over with life, movement, colour, outlines sketched in with a giant's hand, colours flung from an overflowing palette.

Two main types appear, as just said, in this second Race, the earlier and the la-

1 Stanzas. *Secret Doctrine*. ii. 19.

ter. In the first type there is no trace of sex, they are a-sexual, and it multiplies by expansion and budding like the first Race; as the forms become harder, coated with a thicker shell of earthy particles, this form of reproduction becomes impossible, and small bodies are extruded from them, figuratively termed "drops of sweat," since they ooze out like sweat from the human skin, viscid, opalescent, and these gradually harden, grow, and take on various shapes. You may remember how it is said in the Purâṇas that all races were born from the pores of the skin of their ancestors. You may remember how Vîrabhadra, sent by Mahâdeva to break up Daksha's sacrifice, produced myriads of strange forms from the pores of his skin. Many traces of this mode of reproduction are to be fonnd in the paurâṇic stories, and these facts in the evolution of the physical side of man will enable you to understand the meaning of those stories better than you did before. In process of time slight indications of sexuality begin to appear in these "sweat-born" of the second Race, and they shew within themselves adumbrations of the two sexes, and hence are spoken of as latent androgynes. As we study the development of the lower kingdoms to-day, we see all these stages still persisting, and realise how steadily the nature-spirits have been guided along a single plan, end-

lessly modified in details but ever the same in principles. From germs thrown off by these second Race "men," the mammalian kingdom was gradually developed in all its immense variety of forms, the animals below the mammalian being shaped by the nature-spirits from the types elaborated in the third Round, sometimes aided by human emanations.

Meanwhile the earth is slowly changing; "The great Mother travailed under the waves...... she travailed harder for the third (Race), and her waist and navel appeared above the water. It was the Belt, the sacred Himavat, which stretches round the world."[1] The huge sea to the south of Plaksha covered the desert of Gobi, Tibet and Mongolia, and from the southern waters of this the vast Himâlayan chain emerged. Southwards the land slowly appeared, stretching from the foot of the Himâlayan range, southward to Ceylon, Sumatra, to far off Australia and Tasmania and Easter Island; westwards, till Madagascar and part of Africa emerge, and claiming Norway, Sweden, east and west Siberia and Kamschatka from its predecessor—a vast continent, the huge Lemuria, cradle of the Race in which human intelligence appeared. Shâlmali, it is called in ancient story. In the course of ages, the vast continent

1 Commentary. *Secret Doctrine*. ii. 419.

undergoes many disruptions, and is broken up into great islands. Volcanic outbreaks, mighty earthquakes, from time to time shiver huge fragments from its giant bulk. A slow sinking begins at Norway, and that ancient land disappears for a while from sight. 700,000 years before the Tertiary, the Eocene of the Tertiary, began, there was a great outburst of volcanic fire, chasms opened up in the ocean floor, and Lemuria, as Lemuria, disappeared, leaving only such fragments as Australia and Madagascar behind, as traces of its story, with Easter Island, submerged and re-uplifted. During the life of Lemuria, at about the middle of its racial development, took place the great change of climate, which slew the remnants of the second Race, together with their progeny, the early third. " The axle of the wheel tilted. The Sun and Moon shone no longer over the heads of that portion of the sweat-born ; people knew snow, ice, and frost, and men, plants and animals were dwarfed in their growth."[1] The gorgeous hues of the tropics faded away before the breath of the ice-king ; the polar days and nights of six months began, and for a while the remnants of Plaksha showed but a scanty population. Beyond it, in the polar region, smiled ever the Imperishable Sacred Land.

---

[1] Commentary. *Secret Doctrine*. ii. 343, 344.

The third Race showed out, as we might expect from analogy, three strongly marked types, which we will call the early, middle, and later third. As the first race, in touch with Âtmâ, showed a unity; as the second, in touch with Âtmâ-Buddhi, a duality; so did the third, in touch with Âtmâ-Buddhi-Manaḥ, shew a triplicity.

In type I, the early third, the mode of reproduction is similar to that of the later second—the extrusion of soft, viscid bodies, the "sweat;" these bodies harden during the second sub-race: "the drops become hard and round. The Sun warmed it; the Moon cooled and shaped it; the wind fed it until its ripeness." The soft bodies gradually became encrusted, and took the form of eggs, the ovum which thenceforth, even to the present day, is the natal home of the germ. Within the egg, now, the form passed its earlier stages of growth, more human in outline, latently androgyne. The early third includes two sub-races; the first sub-race was sweat-born, and the sexes scarcely showed within the body; the second sub-race was still sweat-born, and evolved into definitely androgynous creatures, distinctly human in type, the outer covering of the envelope hardening. Sons of passive Yoga these are called, so abstracted they seem from outer things. In type II, the middle third,

1 Stanzas. *Secret Doctrine*. ii. 20.

in the third sub-race, the young creature developed within the envelope, which was now a shell, evolved double sexual organs, and when born, by the breaking of the envelope, was fully developed—like the chick of the present day—able to walk and run; they were the hermaphrodites, of whom we shall hear again presently, for they became the vehicles of the Lords of Wisdom, and this phase is taken as the name of the middle third; in the fourth sub-race, reproduction was still by eggs, but in the developing creature one sex began to predominate over the other, until, from the egg, males and females were born; as this process went on, the babes became more helpless, and by the end of the fourth sub-race, the young creatures could no longer walk, on emerging from the protective envelope. The human embryo still reproduces these stages in its developments; it shows the amœba-like form of the first Race; the filamentoid form of the second; the sexlessness of the early stages is replaced by a androgynous state, and slowly male or female predominates, determining the sex, as in the third; it may be noted that the traces of sex-duality never disappear, even in maturity, the male retaining the rudimentary organs of the female, the female of the male.

It is interesting to notice the many traces in Hindu literature, in the "myths" that are truer

than history, of the varied modes of reproduction current in early days; in the account of Daksha's sacrifice various modes are given, "from the egg, from the vapour, vegetation, pores of the skin, and, finally, only, from the womb."[1]

In type III, the later third, the fifth sub-race at first still reproduces itself by extruded eggs, within which the human babe matures, but gradually the egg is retained within the mother, and the child is born, as at present, feeble and helpless; in the sixth and seventh sub-races, sexual reproduction is universal. This later third is ready for the reception of the Mânasaputras.

The separation of the sexes, in the fourth sub-race, in the middle third, took place in the later part of the Secondary Period, 18,000,000 years ago, the race having then existed for at least 18,000,000, years and perhaps for much longer; for it began in the Jurassic period of the Secondary, or Mesozoic, age, the Reptilian period, as it is sometimes called. After this the earlier sub-races perished off quickly, chiefly in the catastrophe already spoken of. The Divine Kings, as we shall see, came to earth before the separation of the sexes, taking from the middle third their best forms; the Divine Androgynes, the Divine Hermaphrodites, they were called, and they

1 *Secret Doctrine*, ii. 193. quoting the *Vâyu Purana*.

moulded these forms into divinest beauty, towering giants, splendid in figure and feature. With their coming, and the subsequent separation of the sexes, ended the Satya Yuga of the earth.

The early third was born under Shûkra, Venus, and under this influence the hermaphrodites were evolved; the races separated under Lohitanga, Mars, who is the embodiment of Kâma, the passion-nature. Like all the forms then on earth, man was gigantic in bulk, compared with his present size; he was the contemporary of the pterodactyl, the megolosaurus, and other gigantic animals, and had to hold his own among them. Organs of vision were evolved in this third Race, at first the single eye in the midst of the forehead—later called "the third eye"—and then the two eyes; but these were little used by third Race men till the seventh sub-race, and only in the fourth Race—the third eye having retreated inwards, to become the pineal gland—did they become the normal organs of vision. The colour of the third Race is red, varying much in its shades. The Divine Androgynes are of a glorious red-gold hue, indescribably glowing and splendid, and adding largely to the glory of their general aspect, the single eye flashing like a jewel from its dazzling setting. It is a shock to turn from them to the earthen reds of the crude and clumsy forms of the first men and women after

the separation. Gigantic in height and correspondingly broad, they give the impression of tremendous power, as far beyond the men of our own generation as the Anoplatheridæ and Paleotheridæ, which surround them in their later days, are beyond the oxen, deer and pigs, and the horses, tapirs and rhinoceroses that have descended from them. The head with retreating forehead, the dully lurid eye, glowing redly over the flattened nose, the projecting heavy jaws, offer a repulsive *ensemble* according to the modern taste. The memory of the third eye persisted in Grecian story, where we read of the one-eyed "Cyclops," as the one-eyed were called in later days, and of Ulysses, a man of the fourth Race, slaying a Cyclops of the third—he who had a central eye. That third eye, developed under the influence of the Monad, of the Spirit in man, possessed far greater powers of vision than the two later eyes, or, to speak more accurately, offered less obstruction to the perceptive power of the Monad; but as the Monad drew back before the intellect, the physical triumphed, and the two feeble organs of vision, that are called our eyes, were gradually developed, greater obstacles to the wide power of perception of the Monad, but yet giving a sharper definition of objects, and on the way to a keener vision than before. The third eye gave impressions of the physical in the mass rather than

in detail, and the temporary closing in was the way to clearer sight. These apparent savages, savages in form, were none the less intuitional, responding quickly to the impulses sent out by the Divine Kings who ruled them, under whose tutelage they builded mighty cities, huge cyclopean temples, mighty and massive, builded so that fragments yet remain, and Shamballah itself, the Holy City, the Sacred Dwelling-place, stands still unshaken, to tell of the strength that built, of the skill that planned. Of this civilisation a little must be said in dealing with Intellectual Evolution.

Let us, ere leaving Physical Evolution, in which the Barhiṣhad Pitṛis play so great a part, glance at their subsequent share in racial evolution. After giving out their chhâyas for the first Race, they leave the earth, ascending to Mahâloka for a while. "Having projected their shadows and made men of one element, the Progenitors re-ascend to Mahâloka: whence they descend periodically, when the world is renewed, to give birth to new men."[1] To a new Race, that is, and for the birth of a new Race they ever descend, guiding it for a while, and taking birth in it, to aid the Manu of the Race. They are reborn as the children of some of the Mind-born Sons of Brahmâ, the Plane-

1 Commentary. *Secret Doctrine.* ii. 96.

tary Logos, the Sons called the Sapta Ṛiṣhis, the seven Ṛiṣhis, and take up again their functions in the shaping of forms, elaborating the forms of the third Race for the coming changes, and preparing the Androgynes to become the vehicles of the Sons of Wisdom. After the separation into sexes, the sons of Atri, to whom the specific name of Barhiṣhads is given—called in some Purâṇas also the sons of Marîchi—preside over the further evolution of the third Race, to whom the name of Dânavas is given in Hindu literature. You may remember the story of the moral deterioration of the Dânavas, told in the *Mahâbhârata*, as ahamkâra—the intellectual principle—takes possession of them, how the Devî Shrî dwelt with them in their early days, when they were pure and pious, and left them as they grew selfish and grasping. The Pitṛis became the Divine Kings of these later Lemurians, ruling under the sway of the Divine Androgynes, and teaching arts and sciences to the infant humanity in their charge. They are therefore called "the Pitṛis of the Dânavas," and these same beings are also "the Pitṛis of the Daityas," the Atlanteans, appearing among them also as the early Divine Kings.

In the fifth Race, members of the four great classes appear, to aid Vaivasvân Manu in His building of the polity of the first family of that Race.

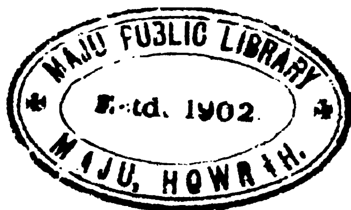
The sons of Bhṛigu, they in whom the causal body is the active vehicle, are the Somapâs, the Kavyas and the Saumyas; and these are they who give their chhâyas for the typical Sûkṣhma Sharîra of the most advanced Egos then ready for incarnation, who formed the caste of Brâhmaṇas in those early days. The sons of Angiras, the Haviṣhmats, in whom the mental body is the active vehicle, give their chhâyas for the type of the Sûkṣhma Sharîra of the warrior caste, the Kṣhattriyas. The sons of Pulastya, the Ajapâs, in whom the astral body is the active vehicle, give their chhâyas for the type of the Sûkṣhma Sharîra of the Vaishyas. The sons of Vashiṣhṭa—sometimes called the sons of Dakṣha—the Sukâlins, in whom the etheric double is the active vehicle, give their chhâysa as the type of the Sûkṣhma Sharîra of the Shûdras. Each of these types, having a different colour predominating in it, the four castes were called the four Varṇas, or the four colours, and to the clairvoyant eye the Sûkṣhma Sharîra of each caste was at once recognisable by its dominant colour, due to the relative density of its materials.

This is the secret of the difficulty of the change of caste, apart from all moral qualifications. The Sûkṣhma Sharîra, shaped by karma for the new incarnation, has to be rebuilt if the caste is to be changed. It is not a thing that can be done by a

legislative enactment, nor by the decision of any body of men. None the less it can be done—it has been done in the past, it is done in the present—but only by the help of the Pitṛis. That was the help that Vishvâmitra sought by tapas and by yoga, until he won their assistance, and they gave him a new chhâya, the chhâya of the Brâhmaṇa. It is not then true that change from one caste to another is impossible, nor could you regard it as impossible, if you really believed your sacred books. But it is difficult, very difficult, and can only be done by the aid of the Pitṛis, not by the word of man. There is the truth which lies between the two extremes, between the man who says that caste is nothing but birth, and the man who says that caste is nothing but merit. Neither of them speak the full truth. Birth has a great deal to do with it, because the physical body and the Sûkṣhma Sharîra are modelled upon a similar plan, and because the Ego, coming with the Sûkṣhma Sharîra of one type, has the body moulded as far as possible on the same type.

So far we have traced the spiritual, we have traced the physical. To-morrow we will bring in the bridge that unites the two—the intellectual ancestry of man.

———:o:———



LECTURE III.

THE INTELLECTUAL PEDIGREE.

BROTHERS: we have studied during the last two days two lines of the ancestry of man. We traced on our first morning his spiritual ancestry, and tried to catch some glimpses of the many mighty Hierarches of spiritual Intelligences who co-operated in the sending forth of the Spirit, of the Monad, on his long pilgrimage through the worlds. Then, on the second morning, we traced the up-climbing of Matter, ever organised into better and better forms; and we saw how this building of Matter was guided by other spiritual Intelligences, who, having conquered Matter in their own previous evolution, were fitted to control and shape it for the practically helpless incoming human Monads. Now our two lines of evolution, approaching each other, find themselves separated by a gulf. The one has been descending from the celestial spheres, and the other has been up-climbing from the mud and slime of earth. But they now face each other across a gulf, and there

is no bridge whereby they may reach each other, whereby they may come into touch, the one with the other. That is the position in which we find ourselves this morning; and this is graphically described in an ancient Occult Commentary—it is written there; "It is from the material worlds that descend they who fashion physical man at the new Manvantaras. They are inferior Spirits possessed of a dual body. They are the fashioners and creators of our body of illusion. Into the forms projected by the Pitṛis the Two Letters (the Monad, called also the Double Dragon) descend from the spheres of expectation. But they are like a roof with no walls nor pillars to rest upon. Man needs four Flames and three Fires to become one on earth, and he requires the essence of the forty-nine fires to be perfect. It is those who have deserted the superior spheres, the Gods of Will, who complete the Manu of illusion. For the Double Dragon has no hold upon the mere form. It is like the breeze, where there is no tree or branch to receive and harbour it. It cannot affect the form where there is no agent of transmission, and the form knows it not....They are like the two lines of a triangle that has lost its bottom line." [1] That, then, is the description in the Occult Commentary of the position at which human evolution

1 Catechism. *Secret Doctrine*, ii. 60.

is now standing—above, the Monad, or Double Dragon; below, the physical form that knows not the over-brooding Spirit. Nothing more can be done by either of these. The Monad can come no further downwards; the Double Dragon cannot breathe the coarse atmosphere of earth. That helpless senseless empty form can mount no further; that is the bhûta, the shadow, that cannot climb any higher up the ladder of evolution. It is the senseless, the weak, the powerless, that demands some help from outside.

But the divine plan for the building of man cannot be frustrated here any more than anywhere else. And they descend from the heavenly spheres, they who are able to bridge the gulf between the spiritual and the material. It is the bridge of intellect they will build, the bridge of mind. Now the mind cannot be given by the Lords of the Twilight; for although they themselves possess it, it is not in them so thoroughly transcended that they are able to throw it off from them for the helping of others. Those who are able to spare of their own mind must of themselves have transcended mind, for only when we transcend can we give. While we still identify ourselves with anything, it remains our own possession; we cannot part with it for another.

Thus the mind cannot be given by the Lords

of the Twilight; they have, indeed, achieved intelligence for themselves, but they have not yet reached the stage in which they can give that intelligence to others. The stately poetry of the *Book of Dzyân* sketches for us the difficulty which confronted those who had done so much to shape man, but who had now reached the limit of their powers. Listen: "The Breath needed a form; the Fathers gave it. The Breath needed a gross body; the earth moulded it. The Breath needed the Spirit of life; the Solar Lhas breathed it into its form. The Breath needed a mirror of its body; 'We gave it our own,' said the Dhyânis. The Breath needed a vehicle of desires; 'It has it,' said the Drainer of Waters." So far had they gone. "But Breath needs a mind, to embrace the universe; 'We cannot give that,' said the Fathers. 'I never had it,' said the Spirit of the earth. 'The form would be consumed were I to give it mine,' said the great Fire...Man remained an empty senseless Bhûta."[1]

Hence arose the need for some who had conquered the mind, who were the Lords of Mind, to come forward and help to awaken the powers of Manaḥ, latent in the forms; at the same time, many of them were to incarnate within the forms, to become the Kings, the Teachers, the Guides of

---

[1] Stanzas. *Secret Doctrine*. ii. 19.

human evolution. These will be the Intellectual Ancestors, as the Lunar Pitris were the Physical Ancestors.

We have come to a time since when eighteen million years have rolled over our earth; eighteen million years ago the Lords of the Flame descended. Now we notice, coming to the earth, three distinct classes of great Beings. These we will dwell upon for a moment, for, hidden in their varied nature, lies the secret of the intellectual growth of man, and by their play upon the forms, and the different stages that these forms have reached, we shall be able, when once we understand it, to solve the problem of the differences that we find in the intellectual development of the human races. Remember, on the one side, that you find among those who are called "men" such beings as are rapidly dying out; such men as the Veddas of Ceylon, arboreal beings with scarcely a language, making only inarticulate and animal cries; such beings as the wild men of Borneo, hardly distinguishable from giant apes; such men as the aborigines of Australia, that are so little developed in intelligence that they do not remember from one day to another, that they cannot count more than two—one, two, more, to signify all beyond two. Compare with those who are still reckoned, and rightly reckoned,

within the human pale, such men as a Newton, such men as a Descartes, such men as the past great Teachers in India, or like the mighty Ṛiṣhi Vyâsa, who still wore the human form; or take the great Teachers, the great Mystics, and range them on the one side and these backward, disappearing, races on the other. It seems as though the name "human" could scarce be stretched to cover the two, as though the difference in intelligence were too wide to be explained simply by evolution. We shall only solve the problem by an understanding of the mystery of the intellect, of the mystery of the Sons of Mind.

Now those who come to the earth are, summed up under that last name; Mânasaputras, they are called, literally the Sons of Mind. But the name, in itself, does not convey much information, beyond the fact that they were endowed with mind; and a good deal of difficulty has arisen in the thought of our students, because to some of the Mânasaputras the loftiest terms are applied, and they are spoken of by names that imply the highest spiritual intelligence, while on the other hand, the same name is applied to beings who are obviously inferior, who are obviously of very limited intelligence. You have to recognise the fact that the name of Mânasaputra means nothing more than it says, a son of mind, i. e. a being

possessed of mind, possessed of intelligence; and just as "man" is a wide term, covering many grades of humanity, and indicating nothing as to the grade in evolution of the man, so is the term, Mânasaputra employed by H. P. B., following the usages of the ancient Hindu Shâstras, and it is a term of the widest signification, covering many, many grades on the ladder of intelligence.

Let us, then, separate off the first three great classes, who are all far above our humanity, when They come to our globe; the fourth class are the Solar Pitṛis from the Moon. The first class are spoken of as the Sons of Night, as the Sons of the Dark Wisdom, as the Lords of the Dark Wisdom, and this word "dark," or "night," comes in over and over again in regard to them. If we speak quite accurately, this adjective should be used to distinguish them from the Agniṣhvâtta Pitṛis, who form the second class of the Mânasaputras, and are called the Lords of the Flame, or the Sons of Wisdom. And I shall use the adjective when the first class is in question, so as to avoid confusion. These are Asuras, born of the Body of Brahmâ, which, thrown aside, became the Body of Night. If you look over the Hindu Scriptures, you will find beings named Asuras playing a very active part in the early stories of

the world, and the name covers a larger class than these with whom we are now concerned. It is worth while to delay upon it for a moment, for the influence of modern religious thought has cast a lurid light upon the name, and has made it almost equivalent to the Christian "Devil," a being who has no representative in Hinduism. The word Asura is derived from *asu*, breath or life, *asumat* meaning simply a living being; in the *Rigveda*, Varuṇa, Indra, Agni, are called Asuras, the living ones, and it designates spiritual beings, and by no means those who were evil. It is true that later on, Asuras and Suras are put in opposition to each other, for their functions in evolution were different; moreover the Suras were, on the whole, far more passive than the Asuras, more moved by the sense of unity and of a common purpose, and hence yielding more ready obedience to the laws of the system, and promoting their smooth working, and keeping things in *statu quo*; while the Asuras were turbulent and aggressive, independent and separative, prone to discontent and eager for change. The Suras embody Order, the Asuras Progress, and hence they are constantly in opposition, though in reality both are equally necessary. You may remember that, in the churning of the ocean, the Asuras were at one end of Shesha and the Suras at the other, both employed

in the churning, and there was a struggle for the Amṛita, the nectar of immortality, which was denied to the Asuras, eagerly as they desired to quaff it. Let us see why it was denied. The principle that is embodied in the Asuras, their very essence, their dominating characteristic, is Ahamkâra, the I-making faculty, the will to be separate. This is the over-mastering force in them, their characteristic mark, and by this you may know them. They are ever the rebels, and where they are there is war. Ahamkâra develops in struggle, in isolation, in rebellion, and calls all turmultuous forces into exercise, and thus establishes the I. The time comes when that I learns that its truest self-expression is in the divine will, is the I of the universe, and then the Asura breaks the bonds of matter and knows himself to be one with the Supreme with whom he battled. Then he may drink the nectar of immortality, which is poured ever into the cup of unity alone, and may be drunk by those in whom separateness is not yet developed, or by those in whom it is transcended, but not by those in whom it is triumphant, who embody its very essence. Such beings, then, formed the first class of the Mânasaputras who came to our earth; they had developed extraordinary intelligence; reaching the human stage in the first planetary Chain, they had during

incalculable æons of time been developing and growing in the subtler spheres, playing the part of Barhiṣhad Pitṛis in the second Chain, of Agniṣhvâtta Pitṛis in the third, and into ours they came as the Sons of the Dark Wisdom for the tremendous struggle of the fourth Chain, and the fourth Round, and the fourth Globe, the *ne plus ultra* of the separateness of matter and the triumph of Ahamkâra. When the order goes forth from the Planetary Logos to the "Sons" to "create their Images," they begin their last struggle for separate independence, the struggle which, in its ending, will teach them the true nature of the "I." They will not create: "One-third refuses. Two obey. The curse is pronounced. They will be born in the Fourth, suffer and cause suffering."[1] These will be the "Lords of the Dark Face" in Atlantis, striving against the "Lords of the Dazzling Face,"[2] and, in their terrible overthrow, learning the final lesson, and turning to seek unity through the foremost races of humanity. These Asuras form the fifth of the great Creative Orders, that of Makara, fitly named the most mysterious of all.

The second class of the Mânasaputras are those so familiar to Theosophists under the name of the

1 Stanzas of Dzyan. *Secret Doctrine*. i. 64.

2 *Secret Doctrine*. ii. 445.

Agnishvâtta Pitṛis; they are the fruitage of the second planetary Chain, born of Brahmâ's Body of Light, or of the Day, radiant, splendid Beings, Pitṛis of the Devas, the Suras, in the subtler spheres, and Deva-like in their nature, with the sense of unity stronger than the sense of separateness. They occupy various grades in evolution, some more advanced than others. They form a part of the sixth Creative Order. Their names are many in ancient story; the occultist calls them the Sons of Wisdom—not of the Dark Wisdom, observe—the Lords of the Flame, the Sons of the Fire, the Fire Dhyânis, the "Heart of the Body;" also he speaks of them as the Triangles—since the three aspects, Âtmâ-Buddhi-Manaḥ are all active in them—who on earth become the Pentagons; for Manaḥ becoming dual, and Buddhi reflecting itself in Kâma, they become five-fold; Atmâ they cannot give to man, that is too high a task, but they send its force into etheric matter and so make the truly human Prâṇa, thus giving the "spiritual plasm," the life-side of the permanent atoms, that flows from "the sixfold Heavenly Man."[1] Yet again he calls them the Praṇidhânanâth, the Lords of profound meditation, the Lords of Yoga. They are the Virgins, the Kumâras, who cannot create the man of flesh, when Brahmâ desires to populate

[1] *Secret Doctrine*, i. 244.

the earth, being too pure and subtle for the task, On the third Chain, they had brought forth the men of that Chain, but now matter was denser, and they more subtle. After accomplishing their task on earth—the task we have to deal with this morning—they were reborn as the sons of Marîchi, or some say of Pulastya, and became the Pitṛis of the Devas; their heavenly abode is Virâja Loka, named after another of their many cognomens, the Vairâjas. Many are the forms they have taken, and many their names in the Purâṇas; they are Ajitas, Satyas, Haris, Vaikunthas, Sâdhyas, Âdityas, Râjasas, etc. [1]

The third class of Mânasaputras consists of Beings who come to our earth from another planetary Chain. They are not, like the other two classes, the results of the evolution of our own Chains in the earlier phases, but come from outside, from the Chain wherein the planet Venus, Shûkra, is Globe D. You may have noticed certain phrases in old stories which give a relation between our earth and Shûkra, the planet Venus. It is said that the earth is the adopted child of Shûkra. You may have read that Shûkra was the preceptor of the Asuras, Dânavas and Daityas, or you may have read again that Shûkra was incarnated as Ushanas on

1 *Secret Doctrine.* ii. 94.

our earth. What is the meaning of these puzzling phrases? They refer to this third class of Mânasaputras. • Venus is earlier in evolution than our globe; she is older. She is in her seventh Round while, we are only in our fourth, so that she is capable of acting as a parent to the earth by virtue of the far higher evolution of her humanity; hence it is said that she adopted the earth as her child, the earth which was her younger brother. That, translated into more intelligible language, means that she sent to the earth some of her own sons, Men marvellous in knowledge and in power, Men of her seventh Round. She sent them to the younger earth, in order that they might act there as the Instructors of mankind. Their duty was not to throw out the sparks of mind, but to take bodies on earth, and become the Teachers and the Guides of the young humanity. They came to the earth when the third Race was under the presiding power of Shûkra, the planet whence They came, a radiant splendid band, and made to Themselves outer coatings, drawing round themselves translucent material, through which shine Their starry subtle Bodies. The First of Them, Their Chief, is known by many mystic names in the old writings. H.P.B. speaks of Him as the Root-Base of the occult Hierarchy; she speaks of Him as the spreading Banyan-tree, because from Him, by His creation of the

Sons of will and of yoga, the occult Hierarchy was formed which over-shadows the earth, the Tree of Life under which we take shelter. She calls Him also the Great Initiator, because alone from Him the power of true Initiation descends. By these and other descriptive names He is indicated in His mysterious Being; and sometimes He is called *the* Virgin, *the* Kumâra, the One above all others. Round Him is a small, a very small band of Beings from His own sphere, His own planet, who come to earth to labour with Him for the evolution of mankind. The humanity of this fourth Round had not evolved far enough to yield any sons for the great emprise; all needed teaching; none could teach. Hence the need for help from outside. They form what has been called the nursery of Adepts. It is the nucleus of the first great White Lodge upon earth, which—from that day, more than eighteen millions years ago, until now, in this modern 20th Century—has never ceased to function, has never changed its character; it is the one supreme Lodge of the Guides and the Teachers of humanity, without which spiritual evolution were practically impossible, without which the earth would wander in the darkness, and for long ages could not find her way home to the Supreme. These, then, the Sons of Venus, are the third class of the Mânasaputras, the root of the great White Lodge.

There remains still one more class of Mânasaputras: they are the Solar Pitṛis from the Moon, grouped into two large divisions according to their stage of evolution; they have been abiding in the lunar Nirvâṇa between the lunar and terrene Chains, and have dwelt there still through the vast period occupied by the three and a half Rounds of the terrene Chain, which have passed. On this a Teacher remarks: "These 'failures' are too far progressed and spiritualised to be thrown back forcibly from Dhyân-chohanship into the vortex of a new primordial evolution through the lower kingdoms."[1] The "successes" of the Moon were the Lunar Pitṛis, the Lords of the Twilight, the rest being, comparatively, "failures." Of these, the second division entered the humanity of earth after the separation of the sexes in the third Race; the first division entered during the fourth Race, the Atlantean. They did, however, hover round the earth from the early stages of its activity in this fourth Round, as though watching for the time when their tabernacles would be ready for their incoming.

We must now take up the coming of the Sons of Mind in definite order, seeing the condition of the third Race at their coming, and the various events that surrounded and followed immediately

---

[1] *Secret Doctrine*, i. 210.

on that coming. A preparatory touch was given to the second Root Race, to quicken its evolution, and it was "endowed with the first primitive and weak spark" of intelligence ; but we need not dwell on this, but may pass to the definite coming of the Mânasaputras.

We must return for a moment to the stanza already quoted : ' At the fourth the Sons are told to create Their Images. One-third refuses. Two obey. The curse is pronounced. They will be born in the fourth, suffer and cause suffering." Now these sentences are good examples of the difficulty of unravelling the old writings. The word "fourth" occurs twice, and it is used in two entirely different senses. In the first phrase you must supply Round : at the fourth Round the Sons of Mind, the Mânasaputras. were told to create their Images ; one-third—the Asuras, the rebels—refused, and two-thirds—the Agnişhvâtta Pitŗis, and the children of Venus—obeyed; the curse was pronounced ; they, the Asuras, will be born in the fourth Race, suffer and cause suffering. That is a good example, as I said, of the difficulty of translating old books. Rounds, Kalpas, Globes, Races—they are mixed up anyhow. The significant number is given, and the reader has to discover to what particular cycle of evolution the number applies. Once you have the key, the key of the cycles, then you can turn it in

the lock, but until you have the key the sentence is more puzzling than illuminating; and that is what is called by the name of "blind." It does not mean that any thing untrue is stated, but it means that the truth is stated in a way which needs explanation to be understood by the uninitiated. The key is given when the man is ready. But as it was important to keep the knowledge in a convenient form, which could not be readily understood until men were ready—because of the harm that had come in the old days of Atlantis by giving knowledge to those who were morally unprepared—the distinctive words that enable one to identify the time and place were removed from the commentaries that became public property. Thus, by the removal of these specific words, the whole thing became confused. You will find exactly the same thing in the Purâṇas. They are practically largely unintelligible until some of the keys are given; and, as you know, it is the function of Theosophy to give those keys to men.

One-third have refused; they are to be born in the fourth Race. They will come, and come in the Atlantean Race, and play there a mighty part. For the present they remain behind; the doom of rebirth under worse conditions is upon them; they would not descend at the right moment, they would not help in the human

evolution. It is said that they came down and looked on the forms, "the vile forms of the first third" Race. Notice the Ahamkâra coming out, the sense of separation, the pride, the contempt. They looked on these forms, the early third, and they despised them. "They rejected," "They spurned," are the phrases used. Ahamkara reigned supreme; they would not descend; hence the curse, and the curse which came in a terrible form, making their work more difficult when they came, making their struggle keener, harsher and more turbulent, teaching the needed lesson. So we can leave our Asuras for the present, awaiting their 'time. Two-thirds obeyed. They are the Agniṣhvâtta Pitṛis, and the children of Venus. They are willing to take up their work, to perform their duty. The third Race is evolving. Recall what I said to you yesterday about the three stages of the third Race. First, the sexual form; the second, hermaphrodite; the hermaphrodite is divided into two sexes, separation occurs. The divine men from Venus descend when the time is ripe for the second stage of the third Race, and by their influence the latent androgynity is quickened into definite hermaphroditism, and some very beautiful forms are produced. "It is through Shûkra that the 'double ones' of the third descended from the first Sweat-born."[1] While

[1] *Secret Doctrine*, ii. 181.

the majority of the third and fourth sub-races slowly evolved the human form through, to us, repulsive forms, animal-like, ape-like in type, a few, specially shaped for the indwelling of the sons of Venus, were "towering giants of godly strength and beauty." [1]

Glance over the earth for a moment and see the differences of form. There is the wonderful Hermaphrodite, beautiful, strong and mighty, evolved under the immediate direction of the Lords of Venus for their own use, they being a perfected humanity, male-female, having passed beyond the separation of sexes; these contained no ex-lunar Monads, but were evolved as forms, the incoming tenants from Venus acting as the Monads of the forms. There are the slowly evolving third and fourth sub-races, passing through the hermaphrodite stage, and slowly separating off into male and female, as explained in the last lecture. They are tenanted by the four classes of ex-lunar Monads that have touched the human stage, the three of them that became human in the first, second and third Rounds, show out different stages of development, and the forms over which they brood develope human characteristics at a rate proportioned to the stage reached by the brooding Monads. Far behind

[1] *Secret Doctrine*. ii. 181.

them come in the less evolved, occupying lower and lower forms, until you come to those who have only begun their human evolution in the fourth Round itself; the forms of these are naturally very crude, very animal-like, and they are called the "narrow-headed." These, neglected and despised by their more advanced brethren, became, as we shall see later, the source of a terrible degradation, and may serve as a lesson to the more developed classes—a lesson, alas! only too sadly needed still—of the Nemesis entailed on the whole, by the law of collective karma, when the higher neglects and despises the lower, and they in turn re-act upon the higher by the degradation into which they drag it.

To the earth, showing these varied conditions, come the Lords of Venus, and, immediately following them, the Lords of the Flame, the Agnișhvâtta Pitṛis. A few of the Lords of Venus make for themselves bodies by will and *yoga*, as before mentioned, and a few enter the hermaphrodite forms They have evolved from the egg-born. As the Agnișhvâtta Pitṛis come, some of them take the embryonic forms within the eggs, evolve them and enter into them; "Those who entered became Arhats."[2] Thus was established upon earth the first great occult Hierarchy, which has ever since

[2] Stanzas. *Secret Doctrine*. ii. 21.

continued its gracious work, with the various grades appearing in it.

Then begins the labour of the gradual lifting of humanity, by imparting to "animal man" the spark of intellect, and thus evolving the 6th and 7th sub-races. This is the special work of the Agnişhvâtta Pitŗis. The Lords of Venus do not take part in this. They are the highest grade of the Hierarchy of Sages, who train great Teachers for men, and from among whom in the rarest cases, One appears among men. We read of Them as settling at Shamballah, that mystic Holy City in the Central Gobi desert. They come down there from the far North, where Their earlier home had been, from the Land of the Gods, and They build Shamballah and settle therein, where ever since They dwell unchanged. It is said that Shamballah is over the heart of the Earth, a mystic phrase, meaning that within it dwell They who are the Heart of humanity's life, for from Them and back to Them flow all the streams of spiritual life. As from the heart in man the life-blood goes forth to nourish every part of the body, and returns thither charged with impurities, to be cleansed and again sent forth, so from this spiritual Heart go forth the currents of spiritual life; to that Heart the currents return loaded with impurity, when they have become polluted by their contact with the

lower world; there they are re-purified, and thence are again sent out. Thus is carried on the perpetual Sacrifice by which human evolution is sustained and quickened.

When the Lords of Venus—the Dragons of Wisdom, as They are often called—came to our earth, they brought with them the seeds of various types of living things evolved on Venus, to improve and quicken the terrene evolution. You may remember that when the coming of Manu with other Ṛṣhis is mentioned, it is said that He brought with Him in His ship—the Ark—many seeds of life. And these seeds were not only the seeds of life spiritual and life intellectual, but also of physical life as it existed in Venus. Wheat, for instance, does not belong to our earth, and much are the botanists puzzled as to its origin; by crossing the wheat produced from the Venus seeds with earth-born grasses, the early Instructors evolved the various food-grains. Bees and ants, with their extraordinary social systems and well-regulated activities, are natives of Venus, coming from a sphere where all evolution had progressed much further than our own, so that even in the realms of vegetable and animal life all stands on a higher level than we have yet reached.

These Dragons of Wisdom are "the primitive Adepts of the third Race, and later of the

fourth and fifth Races,"[1] says H. P. B., and were the "Sons of the Fire," the immediate disciples of the "Fathers," the "Primordial Flame."[2] They gave the Buddhas, i. e. the supreme Buddha and the Bodhisattva for the Third Race, as well as many Arhats, a few of the Agniṣhvâtta Pitṛis also entering into this glorious company; from Them also the Beings who occupied similar stations in the fourth Race, and in the fifth Race twenty-four are found, these mostly being Agniṣhvâtta Pitṛis, and recognised among the Jains as the twenty-four Tirthankaras.[3]

The divine Hermaphrodites of the middle third Race, the "holy Fathers," as They are called, created Sons by will and yoga for the incarnation of the highest Agniṣhvâttas, the "Ancestors—the *spiritual* forefathers - of all the subsequent and present Arhats or Mahâtmâs,"[4] that is, their Gurus; and we are told that, in the seventh Race, these Sons of will and yoga, with others like them, will produce mind-born sons.[5]

These again are They who, watching over the evolution of the later third and the fourth Races, became wroth with the children of Atlantis, as we shall see later, when they became steeped in degradation, and brought about the great catas-

1 *Secret Doctrine*. ii. 220. 2 Stanzas. *Secret Doctrine*. i. 60.
3 *Secret Doctrine*. ii. 411. note. 4 *Ibid*. 183. 5 *Ibid*. 288.

trophes which whelmed Atlantis beneath the waves of ocean. They are ever spoken of as the divine Instructors, They who superintended the spiritual evolution of humanity, and guided the cosmic forces so as to subserve that evolution. The divine Kings—of the earliest dynasties—who guided humanity intellectually, teaching them sciences and arts and superintending their social evolution, were some of the highest Agniṣhvâtta Pitṛis. These were the Titan-Kaborim, to whom allusions are made in the records of very ancient peoples. Says H. P. B.: "They are truly 'the great beneficent and powerful Gods,' as Cassius Hermone calls Them. At Thebes, Core and Demeter, the Kabirim, had a sanctuary, and at Memphis, the Kabiri had a temple so sacred, that none, excepting the priests, were suffered to enter its holy precincts...They were also, in the beginning of times, the Rulers of mankind, when incarnated as Kings of the 'divine dynasties,' They gave the first impulse to civilisation, and directed the mind, with which they had endued men, to the invention and perfection of all the arts and sciences. Thus the Kabiri are said to have appeared as the benefactors of men, and as such They lived for ages in the memory of nations. To these Kabiri or Titans is ascribed the invention of letters...of laws and legislature,

of architecture, as also of the various modes of magic, so-called and of the medical use of plants."[1] Occultists speak of these divine Beings also as the Mânushis, who taught the sacred language, the Senzar, to the third and fourth Races.[2]

Let us turn from the Rulers to the humanity They ruled. The highest grades of this humanity, the immediate pupils and ministers of the divine Kings, were Agnişhvâttas of lower classes, some of whom gradually evolved into Arhats in the better types of body in the fourth and fifth sub-races. The second class of the Solar Pitŗis from the Moon came into incarnation in the sixth and seventh sub-races, leading the advance under these of humanity—until superseded by the first class, who came into the fourth Race. Below these came the four classes of ex-lunar Monads previously mentioned, thus presenting to our gaze an immense variety of human grades, from the semi-divine men, surrounding the divine Kings, down to the narrow-headed semi-animal types. In all the higher classes the third eye functioned actively, so that the astral worlds were as open to them as the physical; its powers decreased in the lower classes, until in the narrow-headed vision is very dim. In the sixth and seventh

1 *Secret Doctrine*, ii. 380. 2 *Ibid*. i. 26.

sub-races, as we have seen, it gradually retreats inwards, to disappear altogether among the Atlanteans.

" We see in Lemuria, during the earlier part of the later third Race, the dawn of an exquisite civilisation, in which the Elders guide the youngers, who are still obedient, tractable, intuitive—the youngest of all following blindly and submissively in the wake of their seniors. The organisation is due only to the Elders; hence its beauty. But it obviously cannot be permanent, for it is the beauty of infancy, carefully guarded and shielded, not the beauty of manhood, self-sustaining and self-directed. Guided by the divine Kings, the sixth sub-race built the first rock and lava cities in the region of Madagascar, and many such cities followed, whereof, here and there, vast fragments remain, rocks that no modern engineer could handle, ruins of huge temples—cyclopean ruins, they are called. To the early Greeks and the early Egyptians they handed on the types of such building, and in the temples of Egypt, such as that of Karnac, we see traces of Lemurian building as practised by their later descendants of the fourth Race. So, again, in southern India traces of this massive style of building appear in some of the old temples. Judging by the ruins of Karnac, you may imagine the

building of those who were mightier yet than they who raised those ponderous stones; or see the mighty pyrâmid of Egypt, and measure the knowledge and the skill that reared its stupendous strength. But those stones were not raised by mere bulk of muscles, nor by skilful apparatus, strong beyond modern making; they were raised by those who understood and could control the forces of terrestrial magnetism, so that the stone lost its weight, and floated, guided by the touch of a finger, to rest on its appointed bed. Some of the extraordinary rocking-stones still remain, that were poised by Lemurian fingers—or to use a name more familiar to you, by the fingers of Dânavas. For the Dânavas were the sixth and seventh sub-races of the Third Race. Those stones are one of the puzzles modern science has failed to solve, trying explanations of erosion by ice and water, that are manifestly inadequate. And what are they, the rocking-stones? Means by which messages might come from Those above to those below, in which the swayings of the stone spelt out the messages, as the swayings of the Morse telegraph needle spell out messages to-day.

I have just named the Dânavas, and you will remember that in the ancient stories the Dânavas were pure and pious in their early days, and gradually deteriorated in their later. Let us follow

this downward process, and see how it came about.

We are still on the downward arc, though nearing its close. Matter is rapidly becoming denser, and the bodies grow more and more material; they are gigantic, strong, vigourous, and, with the separation of the sexes, the creative instinct that is inherent in all life takes on the surging vehement form of sexual passion, hitherto unknown. That creative instinct in the sexless had worked smoothly, calmly, in the production of new forms. But now, violent physical excitement and pleasure mingled with it, and sexual passion arose, first in the animals and then in man. The Agniṣhvâtta Pitṛis who had incarnated, and the Solar Pitṛis—clad in bodies growing denser and more robust with every birth, conscious of their intellectual power and feeling themselves as Gods upon earth, sending down into their bodies strong currents of vitality that became transmuted in the densifying bodies into currents of sexual passion, hitherto unknown—were oft-times attracted by women of the less evolved classes, and, mating with them, produced a progeny of lower type than themselves. The bright Sons of Light wedded the more earthly women—"the Sons of God saw the daughters of men that they were fair, and took them wives of all that they chose,"

says the old Hebrew tradition truly enough [1]—and humanity descended deeper into matter. It was necessary to go down into the depths of matter in order to conquer it, and in that first Kurukṣhetra many were conquered. A separation arose between those who, in the fierce struggle, still clung to the laws of the divine Hierarchy, and those who, succumbing to the intoxicating delights of sense encased in gross matter, turned their backs on the Lords of Light. As they drew apart quarrels arose, wars broke out, between them. The purer gravitated slowly northwards; the coarser wandered for and wide, southwards, eastwards, westwards, made alliance with the grosser Elementals, and became worshippers of matter rather than of Spirit. They became the fathers of the Atlantean Race, the Race in which matter was to reach its densest state, and win its greatest triumphs. It is the first division between the followers of the light and the dark, the division which will become more marked and with more terrible results in Atlantis. The deified images of these Lemurian giants were worshipped as those of Gods and Heroes in the fourth and fifth Races, and many an ancient mythos records their great achievements, their colossal combats, their superb strength.

1 *Genesis*, vi. 2.

As the separation went on, gigantic and far-reaching convulsions began to rend Lemuria apart; earthquakes shook the land, and volcanoes burst out, sending far and wide raging floods of fiery lava. The huge continent split up into great islands, each itself as large as a continent, and these in turn were rent by new convulsions, until at last, some 700,000 years before the beginning of the Tertiary age, Lemuria as such disappeared, devastated by fire, channelled by lava, in great explosions of steam generated as fire warred with water, and, amid roaring flames and surging billows, it sank, island after island, into the whirlpools of fire and sea.

On many districts which were not destroyed, some remaining as part of Atlantis, others isolated —such as Australia—some of the third Race people long survived. The aboriginal Australians and Tasmanians, now well-nigh extinct, belong to the seventh Lemurian sub-race; the Malays and Papuans have descended from a cross between this sub-race and the Atlanteans; and the Hottentots form another remnant. The Dravidians of southern India are a mixture of the seventh sub-race with the second Atlantean sub-race. Where a really black race is found, such as the negro, Lemurian descent is strougly marked.

One other fact remains to place on record, ere

we close to-day's study, for it resulted from the refusal of the Asuras to take their due place in evolution, and brought about a sore degradation, a descent instead of an ascent, of those who should have become truly men.

In this, the occult record comes sharply into conflict with modern scientific teaching. Modern science posits a common animal ancestor for the anthropoid apes and man. Occultism asserts that the anthropoid apes are the late descendants of a mixture of the human and animal kingdoms that took place in the later third Race. You will remember that the lowest human class of the ex-lunar Monads—those who had touched the threshold of humanity at the close of the third Round, the "narrow-headed"—were not ready to receive the spark of mind; they had separated into sexes, but were ruled wholly by animal instincts. Some of these, in the seventh sub-race, mated with ape-like animals, not very far from themselves in form, but with Monads far less evolved than their own, still belonging to the animal kingdom, and from this union sprang a race half-human and half-animal; some of its descendants again inter-bred with some of the most degraded of the later Atlanteans, and the beings known as Satyrs in old Greek story, denizens of forests and lonely places, the terror of all more highly evolved men, bestial exceedingly—

these were the progeny of that degrading alliance. From these, according to occultism, descend the anthropoid apes, and these alone, of all now in the animal kingdom, will reach humanity on our Chain. In the sixth and seventh Races of this Round on our globe, they will attain to the astral human form, and in the fifth Round will enter definitely into the human kingdom. Such was the "sin of the mindless," and its results.

"Seeing which, the Lhas [Asuras] who had not built men, wept, saying: "The Amânasa [mindless] have defiled our future abodes. This is Karma. Let us dwell in the others. Let us teach them better, lest worse should happen. They did.........Then all men became endowed with Manaḥ." [1]

The earth was ready for the Atlantean evolution. The fourth Race was born.

[1] Stanzas, *Secret Doctrine*, ii. 22.

FOURTH LECTURE.

THE HUMAN RACES.

BROTHERS: We have seen that the sexes became separate in man in the middle third Race, some 18,000,000 years ago; nevertheless, while the third eye was not entirely obstructed by dense matter, the Monad exercised some slight influence directly upon his vehicles; this influence lessened as the density of matter increased, and the developing lower mind more and more took possession, thrusting the Monad into the background, and compelling all influence to pass through itself. When the time arrived for the birth of the fourth Race, the most advanced section of humanity had reached this point, and hence it is said that the Atlantean was the "first truly human and terrestrial race."[1]

The Atlantean continent was slowly rising as the Lemurian was broken up by earthquakes an volcanic outbursts, the one emerging as the other sank. The most suitable types for the fourth Race

---

1 *Secret Doctrine*, ii. 278.

—the most intellectually developed and the most robust and dense in body—were chosen out of the third Race by the Manu of the fourth, and were led away northwards to the Imperishable Sacred Land, to be isolated and evolved, and to settle, on leaving that cradle of the races, on the northern parts of Asia, unaffected by the great Lemurian catastrophes. The first two sub-races of the Atlanteans overlap the sixth and seventh sub-races of the Lemurians during the later part of the Secondary Age, ante-dating the great Lemurian catastrophe, which took place 700,000 years before the close of that age. The most glorious period as regards spirituality of the fourth Race—that under its divine dynasty—was in the Eocene Age, and the first great cataclysm, which destroyed it, took place about the middle of the Miocene Age, some four million years ago. Another splendid civilisation—the Toltec—grew up after this first cataclysm, and was destroyed in the catastrophe of 850,000 years ago.[1] Others, but none so splendid, followed. These we shall glance at presently. The last remnant of Atlantis, the island called Poseidonis by Plato, was submerged eleven thousand years ago, 9564 B. C.

1 Great obscurity surrounds these dates; H. P. B. places the first catastrophe in the mid-Miocene (*Secret Doctrine*, ii. 751, 755); and see note, on p. 328, where she says that "the main Atlantis perished" "several million

The huge continent we call Atlantis, the continent of the fourth Race, named Kusha in the oc-

---

years ago." The catastrophe of 850,000 years ago, in the later Pliocene, she calls that of Ruta and Daitya, apparently because the land, which later formed the islands thus named, was then broken off from America, and she places the first segregation of the Âryan Race at about 200,000 years before this, *i. e.*, roughly one million years ago. This age of the fifth Race is stated more than once (ii. 9), and this coincides with other authorities, and may be regarded, provisionally, as settled. But it conflicts utterly with an isolated statement, (ii. 755) which puts the million years *before the Miocene catastrophe*, entirely contradicting the other statements, which are consistent with each other, and have been generally accepted. One serious discrepancy remains between the *Secret Doctrine* and the *Story of Atlantis.* The cataclysm of 850,000 years ago is the second, according to the *Secret Doctrine*, the first according to the *Story of Atlantis.* The third (or second) catastrophe, of 200,000 years ago, is ignored by the *Secret Doctrine*, and is indeed spoken of in the *Story of Atlantis* as "relatively unimportant." Nor does the *secret Doctrine* concern itself with the catastrophe of 80,000 years ago. The fact is that the "convulsions and the breaking asunder of the ocean floors" went on for ages more or less violently, and one or another convulsion may be selected for notice. I have, myself, no faculty for fixing ancient dates, and have in this outline followed those of the *Secret Doctrine.*

cult records, embraced northern Asia—untouched, as said, from Lemurian times—stretching far to the north of the great sea, now the Gobi Desert; it extended eastwards, in a solid block of land, including China and Japan, and passing beyond them across the present northern Pacific Ocean, till it almost touched the western coast of North America; southwards it covered India and Ceylon, Burmah and the Malay peninsula, and westwards included Persia, Arabia and Syria, the Red Sea and Abyssinia, occupying the basin of the Mediterranean, covering southern Italy and Spain, and projecting from Scotland and Ireland, then above the waters, into what is now sea, it stretched westwards, covering the present Atlantic Ocean and a large part of North and South America. The catastrophe which rent it, in the mid-Miocene, about four million years ago, into seven islands, of varying size, brought to the surface Norway and Sweden, much of southern Europe, Egypt, nearly all Africa, and much of North America, while sinking northern Asia, and breaking Atlantis off from the Imperishable Sacred Land. The lands later called Ruta and Daitya, the present bed of the Atlantic, were rent away from America, but a great belt of land still connected them, a belt submerged in the catastrophe of 850,000 years ago, in the later Pliocene, leaving the two lands as separate islands.

These, again perished, some 200,000 years ago, leaving Poseidonis in the midst of the Atlantic.

It must be remembered with regard to the dates of catastrophes, and the relative distribution of sea and land, that these vary according to the catastrophes selected for chronicling, and the point between widely separated periods at which a map is made. The available information is fragmentary, and is not always easily pieced together; hence the above outlines as existing at given dates must be taken provisionally.

The Lemurians selected as the parents of the Atlantean stock, and led by their Manu to the Imperishable Sacred Land, separated off into groups, occupying the seven zones, or promontories, of the land. "Thus, two by two, on the seven zones," says the *Book of Dzyan*, "the third Race gave birth to the fourth,"[1] about eight million years ago, towards the later part of the Secondary Age. They were born under the Moon and Saturn—Soma and Shani—and much of the black magic developed among them, especially in the Toltec sub-race, was wrought by a skilled use of the "dark rays" of the moon, the emanations from the dark part of the moon. To Saturn was partly due the immense development of the concrete mind which marked the same sub-race, and much of the Egyptian lore

[1] Stanzas *Secret Doctrine*. ii. 23.

was gained under his influence. They were called also the "children of Padmapâni," the flower of the lotus being a symbol of generation, an allusion to the fact that the fourth Race was produced by a union of the sexes. The marked density reached now by the human body brought about the clear recognition of impacts from solids, to which the subtler forms of earlier times had offered little resistance.

Into the first sub-race of the fourth Race, the Rmoahal, fair in colour, came the Asuras; and the first class of Solar Pitṛis, ex-lunar Monads, also came crowding in. They moved southward after long ages, when the Atlantean type was definitely established, and under the rule of their divine Kings, the Agniṣhvâtta Pitṛis, gradually established a powerful civilisation. They drove before them the Lemurians, still dwelling in Africa and in the adjoining lands which had risen from the Atlantic, building strong cities, and becoming a settled people. The third eye was still used, but the two ordinary physical eyes had developed and were replacing it; the astral world was not yet shut out from the general vision, and much susceptibility to astral impressions remained, and much tractability as regarded the divine Rulers, looked up to, practically worshipped by, those They guided and trained. The Asuras were not yet masters enough of their

bodies to be able to turn their attention to the mastery of others, and the young civilisation went quietly on. The second sub-race, the Tlavatli, yellow in colour, grew up on the land now beneath the Atlantic, still ruled and guided from above, by the divine Kings. The Asuras steadily came to the front of human evolution, as the ages went on, but were still obedient to the Lords of Light, ruling large districts and labouring for the improvement of agriculture and architecture, both of which made great progress under their brilliant leadership. There is nothing else in Atlantean civilisation so peacefully great as this early period, under the divine Kings. Meanwhile, under the western sky, were beginning to grow the seeds of a more intellectual but more densely physical sub-race, that called the Toltec, destined to carry the fourth Race civilisation to its highest material point, and also to experience its most tremendous fall. The most powerful of the Asuras and the best of the Solar Pitris took birth in this, and settled on lands which did not come within the sweep of the mighty convulsion that rent Atlantis into the seven great islands. This convulsion destroyed the greater part of the first and second sub-races, leaving only remnants; the first drifted northwards, dwindled in stature, and declined into barbarism. The second gravitated southwards and eastwards, intermarried

with the Lemurians still left in the district into which they wandered, and gave rise to the Dravidian peoples.

Thus was cleared the theatre for the great Toltec sub-race, a race handsome and well-cut in feature, gigantic still, some twenty-seven feet in height, but well-modelled in figure, red to red-brown in colour. Their bodies and those of the fourth and fifth sub-races were denser in material than any before or since, of a hardness sufficient to bend a bar of the iron of the present day, were it launched against them, or to break a bar of our steel, were they heavily struck by it; one of our knives would not cut their flesh, any more than it would cut a piece of present-day rock. Needless to add that the minerals of their day were so much harder than our own, that their relative hardness to these human bodies was much as that of our minerals to our bodies now. Another peculiarity was the extraordinary recuperative power they possessed; they recovered from the most ghastly and extensive wounds, received in battle or accident, the flesh joining and healing with the most astonishing rapidity; nor did they at all suffer from nervous shock, consequent on serious laceration, nor suffer very keenly from physical torture, even that inflicted by deliberate human cruelty. The nervous organisation was strong but not fine, nor was it

delicately balanced in its internal co-ordinations; hence it could stand, without injury, shocks which would prostrate a man of the fifth Race, and could endure strains and convulsions that would leave him a nervous wreck. Flesh like rock, nerves like wires of steel, would best describe the bodies of these sub-races. The developing sense of taste answered only to very powerful stimulants, and could not distinguish any delicate flavours; putrid meat, strongly smelling fish, garlic and all herbs of very pungent flavour, the sharpest and most fiery solids and liquids, were, to them, the only delicious foods. All else was tasteless and vapid. As they possessed no sense of smell, they could dwell undisturbed amid the most appalling stenches, and although the higher classes were most scrupulously clean in their persons and dwellings, the neighbourhood of malodorous filth—provided it did not offend the eye—troubled them not at all. Traces of these physical peculiarities still remain in many of their descendants. The North American Indians recover from wounds which would kill the fifth Race man, whether from injury to tissue or from nervous shock; he can bear, unblenching, tortures under which the fifth Race man would incontinently faint away. The Burmans will bury fish and meat, and find them, in their putrid condition, a toothsome delicacy. And all can live amid smells that would

turn the fifth Race man sick. The third eye, which, as we have seen, had retreated inwards and had been becoming more and more obscured with the increasing density of matter, disappeared altogether as a physical organ during the Toltec sub-race, but remained functionally active for long ages in the succeeding sub-races. Even after its complete disappearance as a physical organ, much susceptibility to astral impulses remained, and superphysical impressionability was general. In the days of Toltec degradation, processes of black magic were resorted to by the upper classes, in order to deprive of this faculty those whom they oppressed and enslaved. They not only ceased to train it, as was done in the earlier days, but sought actively to stunt and even to destroy it. Despite all, however, it still survives, to some extent, in many fourth Race nations and tribes.

Language was at this time agglutinative, both among the Toltecs and among the fourth and fifth sub-races—the Turanian and Semitic—and this was the most ancient from of the Râkshasa language, so called as typical of the Turanian giants, to whom the name of Râkshasas was specially given As time went on, language became inflectional, and this passed on to the fifth Race.

Stature, as said above, was gigantic—giants, Titans, are names often met with—but it gradually

diminished, sub-race after sub-race. The Easter Island statues run to about twenty-seven feet in height, and represent fourth Race men in the middle period; the Bamian statues, five in number, are said, by H. P. B., to be the handiwork of fourth Race Initiates, and to represent the gradually diminishing height of the five Races; the first is 173 feet in height, representing the first Race; the second, that of the Sweat-born, is 120 feet high; the third, that of the third Race, 60 feet; the fourth and fifth are smaller, the last being a little over the height of a tall man of the fifth Race. The statues have been modelled over in plaster, and made to represent the Lord Buddha, but the rock-cut figures antedate His coming by ages.[1]

Into this third sub-race, the Toltec, came some of the greatest Asuras, Intelligences of highly developed power and knowledge, and they found in the splendid highest type of Toltec bodies fit vehicles for their further evolution, and vehicles, moreover, that took on swiftly a still higher development, under the stimulating pressure from within. Behind them gathered the Asuras who had already previously incarnated in the first and second sub-races, and also the Solar Pitris, who had therein experienced their first terrene incarnations. Such were the higher classes of the early Toltecs, and below them

[1] See *Secret Doctrine*, ii. 353-355.

a vast mass of less developed, but pliable and receptive people, ready to be led and guided. To these came the divine Kings, to aid them in the building of a great civilisation, and the Dragons of Wisdom watched this new development of the human race, so promising in the vigour of its splendid and eager youth. Hence this sub-race, named the Daityas in the Purâṇas, is said to have taught by Shûkra, the divine Agniṣhvâtta Kings ruling it under the instruction and protection of the Dragons of Wisdom from Venus. Hence, too, is Shûkra spoken of as the preceptor of the Asuras.

Under these favouring conditions of divine Instructors and Rulers and apt pupils, the Toltec civilisation grew and developed. In it appeared Asuramaya, greatest of astronomers, who began the astronomical records ever since guarded by the White Lodge, he who constructed the Zodiac, handing it down to the Atlanteans of Ruta, from whom it passed to the Egyptians after the lapse of ages. Among them, from time to time, appeared the mysterious Nârada, Son of will and yoga, He who had learned the secret of appearing upon earth during incalculable ages, by stepping from one body to another, arbiter of the destiny of nations, guider of the whirling wheels of change, the sparks whereof are wars and natural convulsions. Study of the energies of nature was carried further by

these quick pupils of the Sages than man has since been able to carry it. They yoked to their service the subtle energies that have the ether for their medium; they learned to plough the air in air-ships as steamers plough the waves of oceans, and these air-ships were used in the great wars which marked the later ages of Toltec supremacy. Many a reference to these may be found in the ancient stories, telling of combats waged in air between contending hosts. In those later days also they used their knowledge of chemistry to construct weapons dealing out a wide-spreading destruction; a war-ship, high in air over the heads of the combatants, would suddenly pour down a rain of heavy poisonous vapour, that would stupefy or slay thousands of hapless warriors; or they would hurl down huge bombs that, on striking the ground, exploded, scattering in all directions hundreds of thousands of fiery balls or fiery arrows, spreading the ground with the mutilated corpses of the slain.

In earlier days, their scientific studies were turned in more beneficent directions: to the improvement of agriculture, the breeding of improved types of animals, the production of grain-stuffs, the cultivation of fruit-trees, the enriching of the soil, the use of light of various colours for the stimulations of the growth of animals and plants, and for the eradication of germinal diseases.

Nor must be forgotten the wide use of alchemy, the parent of chemistry, in the production of the metals now called "precious," but then esteemed merely for their beauty as decorative agents. Gold was freely used on houses and temples, and gilded pillars were seen in the houses of the wealthy, the palaces of rulers, the temples of religion. Many beautiful alloys were also made for decorative purposes, contributing their metallic glint to the splendour of the cities.

Architecture was the art that rose highest under the Toltecs, and some of their great cities were models of strength and beauty. Supreme among them all was the famous "City of the Golden Gates," built on a hill which was crowned by the gorgeous Golden Temple, at once a temple and a palace, for its pillared galleries and richly adorned courts were the home of the divine Kings, who raised the Toltec Empire to its splendid height. Painting and gilding were largely used on the outside of the houses, and statuary, bas-reliefs and mouldings of all kinds were freely employed as decorations. [1]

The social polity established by the divine Kings was based on the general idea that knowledge and power must bear burden and responsi-

---

[1] Many details on all these points will be found in the interesting *Story of Atlantis*, by W. Scott Elliot.

bility, and that weakness gave a claim for protection not a reason for oppression. Education was universal, but of many kinds, suited to the life which lay before the student. In the days of the zenith of the Toltec civilisation, every capital of a province had its central college, with a department for each art, science, and branch of literature, and with affiliated colleges through the whole province, by means of which was spread the knowledge of all discoveries that tended to improvement in the application of science to production. Progress in science was promoted by the rule that removed men from the active duties of executive work when they had passed the zenith of their physical powers, and relegated them to the study and the laboratory, if not needed for the direction of great industrial enterprises, the discharge of judicial functions, the guiding of the State. The less developed classes were trained in agricultural, manufacturing, and all kinds of manual labour, and their welfare and comfort, with the provision of abundant food and clothing, were regarded as among the first duties of government. A Governor whose people were discontented, unruly, ill-provided, was removed from his post, as being either incapable or neglectful, and for any serious troubles he was punished by fine or imprisonment.

Many traces of these methods and views are

still to be found in the fragments of very ancient literature, embedded in the books of nations with an antique past. They appear in some of the Chinese books, and some of the fragments unearthed from comparatively modern, though now dead, civilisations, shew the paternal and minute care exercised by Rulers over their people. The beautiful, though effete, civilisation of Peru, destroyed by Pizarro and his Spaniards, shews some faint traces of the elder world, whence it was derived.

The Toltec sway spread from its centre in Atlantis proper—the land now beneath the Atlantic —westwards over the land now embraced in North and South America; eastwards also it extended itself over northern Africa and Egypt, bringing under its rule many nations springing from the mixture of the second sub-race with the Lemurians, and of the younger fourth and fifth sub-races, growing up in their respective centres.

When the Toltec Empire had been raised to its highest point, the divine dynasty came to an end for the wisdom of the great Hierarchy saw that the time had come when humanity should try to walk for a while alone, gaining knowledge by its experiments and strength from its falls. A long line of Adept Kings followed, disciples of the great Lords, but now the ahamkara of the incarnated Asuras, nourished by power and rule, began to assume dan-

gerous dimensions as their strength and dominance increased, and as the strong hand of the divine Kings was removed, and the reins of empire fell into a weaker grasp. The Stanzas tell the story in brief bold outline: "Then the third and fourth became tall with pride. 'We are the Kings; we are the Gods.' They took wives fair to look upon, wives from the mindless, the narrow-headed. They bred monsters, male and female, also khado, with little minds. They built temples for the human body. Male and female they worshipped. Then the third eye acted no longer. They built huge cities, of rare earths and metals they built. Out of the fires vomited, out of the white stone of the mountains and of the black stone, they cut their own images, in their size and likeness, and worshipped them. They built great images, nine yatis high, the size of their bodies. Inner fires had destroyed the land of their fathers. The water threatened the fourth." [1]

Let us fill in the outline. First I would suggest, with all deference, that "the third and fourth" does not mean, as stated in the foot-note on p. 284, the third and fourth Races, but the third and fourth sub-races of the fourth Race. It is distinctly said in the first shloka of Stanza X: "the third Race gave birth to the fourth," and then mention is made of

[1] Stanzas. *Secret Doctrine*. ii. 23, 24.

the first four sub-races, thus produced. To bring in at this stage the third Race, of which the degraded remnants were scattered through the fourth Race Kingdoms, seems incongruous, and the story is thrown out of gear. Whereas, if we read "third and fourth" as applying to the sub-races, the whole story is then congruous and sequential. At this stage of the third sub-race, the Toltec, rule, the fourth sub-race, the Turanian, had risen into power in the eastern lands, though still tributary to the white Emperor of the City of the Golden Gates, and in the later struggle allied itself with the southern rebels; these were the "third and fourth" that grew "tall with pride." The fifth sub-race was also differentiated, and was fighting its turbulent way to power in the north; we need not, however, concern ourselves with it at the moment.

Against the rule of the White Emperor, the Incarnated Asuras gradually rebelled; at first secretly, disregarding the orders from the capital, spreading the idea that the far-off Sovereign was less useful to the people than the nearer Viceroys, themselves, assuming greater and greater state, and encroaching in every direction on the imperial authority. To increase their own greatness in the eyes of the people, they dazzled them with exhibitions of magical power, using their great resour-

ces of superphysical knowledge to aggrandise themselves, and to surround themselves with mystery, breeding awe in the minds of the ignorant. In order more fully to detach the hearts of the people from the White Emperor, they gradually introduced changes in religious worship, and substituted luxurious feasts, dazzling spectacles, and sensuous pageantry for the stately and somewhat severe ritual instituted by the divine Kings. The early temples were of massive grandeur, splendid with gold and rich with jewels, but all was chaste, simple and grandiose. A dazzling Sun of gold was the central object, image and symbol of the celestial Sun, and that, in turn, but the symbol, the radiant garment, of the Lord of Light and Love, the Ruler of the solar system, in which He veiled His Presence of light ineffable. The worship was in sonorous chants and stately mazes of rhythmic dance, with flower-garlands and rolling clouds of fragrant incense, splendid and gorgeous indeed, but yet of chaste simplicity and stateliness. In connexion with the Golden Temple in the capital city was the White Hall, or Cave, of Initiation, wherein the disciples of the Dragons of Wisdom received the holy chrism, wherein shone the Star of Initiation over the head of the Hierophant, wherein from time to time appeared the radiant forms of the Sons of the Fire. This it was which

gave to the Temple its supreme sanctity, and made it the focus of spiritual power. To it turned the hearts of the people; round it ever shone the halo of their devotion; it was the visible symbol of the protecting care of the Dragons of Wisdom.

Well did the ambitious Asuras know that so long as the Golden Temple and the White Hall remained the cynosure of all eyes, the acknowledged heart of the Toltec Empire, the hearts of the people would still turn thither. Hence they determined to create a new capital, and to set up a rival Emperor—his name is recorded as Thevatat—building within his palace a new temple and a new hall of initiation. To give to this new centre, the sanction of the super-physical, they called to their aid the powerful Elementals of the lower astral world, to appear in their midst at high festivals and receive, clad in dazzling guise, the offerings and adoration of the people; after a while, to bind these dread beings more closely to their service, they began to offer to them sacrifices of slain animals, and, on great festivals, even of slain men; then, in connexion with these, began licentious practices, cruelty and lust having natural affinities, until orgies of the vilest kinds filled the nights which followed days spent in spectacular combats and bloody sacrifices.

The next downward step was taken when the

chiefs of the Asuras proclaimed themselves as objects of divine worship: "We are the Kings; we are the Gods," and, carving huge figures of themselves, they set these up in the temples as objects of worship, and the creative power of man, reflexion of the divine, was substituted for that spiritual energy of which it was the physical correspondence; thus phallicism arose, surrounded by all its attendant abominations.

The great super-physical powers of the Asuras, now become Magicians of the darkest and most terrible type, imposed a reign of terror over the portion of the earth they swayed. The blackest practices of magic were resorted to, to terrorise and to crush. Aided by the half-animal women of the narrow-headed of the third Race, and by magical processes of unspeakable loathsomeness, they produced powerful monsters, with the strength of the brute and the cunning of the savage, and ensouled these gruesome forms with the worst types of elementals. These became their guards and their messengers, the terrible symbols of their power, and the Lords of the Dark Face rose to the height of power, embodied ahamkâra, veritable Kings of Darkness.

Thus were all the forces of matter rallied round a single centre, while on the other side the White Emperor strengthened his forces to resist. In the

higher spheres, preparations for the future were going on. Among the Sons of Light, several reached the supreme illumination, becoming Buddhas, a vast reserve of spiritual strength, ready for the uplifting of the world, after its plunge into matter. Two hundred thousand years had still to run their course before the great struggle, when the Dragons of Wisdom bade one of their number, Vaivasvata, choose out of the turbulent fifth sub-race, the Semitic, the seeds of the fifth Root Race, and lead them to the Imperishable Sacred Land, the cradle, as before said, of every Root Race. One million years have rolled away since the seeds of the fifth Race were thus separated out from the fourth. To that impregnable fortress were led successive emigrations of the Elect Race, to be guarded in safety though the coming tumults, far away from the scenes of strife. In that peaceful sunny land we may see Vaivasvta, presiding over His disciples and the infant, nay, embryonic Race. There is the future Zarathushtra, the future Hermes, the future Orpheus, the future Gautama, the future Maitreya, with many another, watching over the growing seed. But we must turn away from that peaceful scene to the turmoil of the struggling fourth.

The armies of the Lords of the Dark Face now began to advance northwards, and a long

series of combats opened between these and the armies of the white Emperor. Now the dark, and now the white forces conquered, but the tide of victory set, none the less, northwards; for the cycle was against the triumph of Spirit, it was the time for the triumph of Matter. From every side flocked hosts to the banners of the Dark Lords, for they appealed to the passions of the animal side of man; fierce hatred arose against the clean-living followers of the Good Law, the hatred ever felt by the luxurious for the "pale ascetic," the hatred of the unclean for those whose purity is a silent rebuke to themselves. Slowly, with ebb and flow, the tide rolled onwards; fierce combats, vast slaughters, took place, but surely the dark forces won their way. At last the White Emperor was driven from his capital, and the City of the Golden Gates, where divine Kings had ruled, sweetened by the feet of the Holy Ones, became the prey of the Lords of the Dark Face, and the Dark Emperor, the famous Hiraṇyâkşha, was enthroned on the seat whence the Good Law had been proclaimed. The Cave of Initiation was found to be a heap of ruins, the great entrance pillars rent in twain, and the roof shivered into fragments; but in the Golden Temple, where a divine Priesthood had ministered, the blood of guiltless animals

flowed in polluting streams, and the great statues of the dark magicians frowned where the Disk of the Sun had shone.

At last the cup of evil was full. Some 50,000 years had passed since the pollution of the Golden Temple; sorcery had spread in all directions, and the lowest stage of materiality had been reached. It was time that the earth should be relieved from the weight of cruelty, lust and oppression under which she was sinking.

The Dragons of Wisdom saw that the time was come, and that the forces of nature must be turned against "the dark brood of sorcerers." From Shambhallah the word went forth, the signal for the overwhelming of the land, polluted beyond cleansing, and for the saving of any who would obey the summons to leave the doomed land. The Commentary tells the story: "And the 'great King of the Dazzling Face,' the chief of all the yellow-faced, was sad, seeing the sins of the black-faced. He sent his air-vehicles to all his brother-chiefs, with pious men within, saying: 'Prepare. Arise, ye men of the Good Law, and cross the land while dry. The Lords of the Storm are approaching. Their chariots are nearing the land. One night and two days only shall the Lords of the Dark Face live on this patient land. She is doomed, and they have to descend

with her. The nether Lords of the Fires are preparing their magic fire-weapons. But the Lords of the Dark Eye are stronger than they, and they are the slaves of the mighty ones. They are versed in weapons. Come and use yours. Let every Lord of the Dazzling Face cause the air-vehicle of every Lord of the Dark Face to come into his hands, lest any should, by its means, escape from the waters, avoid the rod of the Four, and save his wicked one. May every Yellow Face send sleep from himself to every Black Face. May even they avoid pain and suffering. May every man true to the Solar Gods bind every man under the Lunar Gods, lest he should suffer, or escape his destiny. And may every Yellow Face offer of his life-water to the speaking animal of a Black Face, lest he awaken his master. The hour has struck, the black night is ready...Let their destiny be accomplished. We are the servants of the great Four. May the Kings of Light return'...Stars showered on the lands of the Black Faces, but they slept. The speaking beasts kept quiet. The nether Lords waited for orders, but they came not, for their masters slept. The waters arose, and covered the valleys from one end of the earth to the other. High lands remained, the bottom of the earth remained dry. There dwelt those

who escaped; the men of the Yellow Faces and of the straight eye. When the Lords of the Dark Faces awoke and bethought themselves of their air-vehicles in order to escape from the rising waters, they found them gone."[1]

Such is a fragment of the story as told in the Commentary. The "speaking animals" are the monsters before mentioned, and the "life-water" is blood; the "men of the Good Law" escaped from the impending disaster, and then the storm broke. Furious blasts of air lifted the ocean billows into mountain-heights, underground convulsions hurled vast tidal waves on the rocking lands, deluges of rain swamped the valleys, and turned the rivers into cataracts, hills, riven by earthquakes, were flung high in air, and fell in avalanches of fragments on the vales beneath; the earth itself seemed to shiver under the impacts of whirling waters and rushing rivers, the deafening roar of waters mingled with the cries of drowning men, the howls of drowning animals, and the glory of Atlantis sunk beneath the waters, leaving memories of a deluge that crept into the literature of nations, giving rise to many a legend and song in later years.

Thus was the earth relieved of her burden, and the Black Art received a blow from which it

---

1 Commentary. *Secret Doctrine*. ii. 445, 446.

has never recovered. And the Asuras themselves received a lesson which wrought their redemption, and sent them onwards in evolution on a sure ascent.

The fourth sub-race, the Turanian, need not delay us; they were pre-eminently the Râkshasas, giants of a brutal and ferocious type, and their conflicts with the young fifth Race find much place in Indian story. From the fifth sub-race, the Semitic, as we have seen, came the seeds of the fifth Race; they were a turbulent, fighting, people, and a branch of one of their families, selected by Vaivasvatâ Manu as the seed of the fifth Race, and rejected again because of its lack of plasticity, is the far-off ancestor of the Jewish people.

The sixth sub-race, the Akkadian, was born after the catastrophe that destroyed two-thirds of the Toltec race—one third going north and later blending with the evolving fifth Race. The Pelasgians came from these, with some admixture of seventh sub-race blood. The Etruscans and Carthaginians derived from the same root, whence also the Scythians.

The seventh sub-race, the Mongolian, developed from the Turanian, the fourth sub-race, stock, and from this have descended the inland Chinese—

Hungarians, Finns, and Esquimaux; some of their offshoots mixed with the Toltecs in North America, and thus the Red Indians have in them some Mongolian blood. The Japanese are one of their latest off-shoots. Many of this sub-race travelled westwards, settling down in Asia Minor, Greece, and adjoining countries; there, improved by intermixture of fifth Race blood, from the second sub-race of the fifth, they gave rise to the *old* Greeks and the Phœnicians.

After the disappearance of Poseidonis, the deterioration of the scattered Atlantean tribes was rapid, though the Atlanteans in the east of Asia held their own. The Polynesians, Samoans and Tongas are surviving relics. Some of the tribes even sank so low as to intermarry with the hybrid creatures that sprang from the sin of the mindless. Others intermarried with the degraded remnants of the seventh Lemurian sub-race, and the Veddahs of Ceylon are the descendants from such unions, as are the hairy men of Borneo, the Andaman Islanders, Bushmen, and some Australian aborigines. The majority of the inhabitants of the earth are still fourth Race people, but the only ones that seem to have a future are the Japanese, and perhaps the Chinese.

Let us go northward now, northward to the Sacred Land, and see our Manu, the holy Vaivasvata, evolving, with infinite patience, His chosen

Race. For ages upon ages He labours there, He and His band of co-workers, shaping the nucleus of the future humanity, repressing the undesirable, stimulating the desirable encouraging, warning, persuading, rebuking. There the fifth sense is added to the other four, and man is shaped as we know him now. Thither He guides for re-birth the great Asuras, to turn their powers to nobler ends. Thither He calls the brightest intelligences, the purest characters, to take re-birth in the forms He is evolving. And there they dwell under the Pole-Star, far away from the tumults of earth, slowly shaping into a new and finer type.

Meanwhile the surface of the globe is undergoing manifold changes of land and sea. The new continent Krauncha, the Europe, Asia, Africa, America, Australia, of our own age is not yet born; with many throes one portion after another is upheaved, and others are submerged, until the great convulsion of 200,000 years ago left Poseidonis alone in mid-Atlantic, and the outlines of the great continents much as they are to-day. This fifth "continent"—meaning by this word all the land-surface prepared for a Root Race—will, in the course of ages, perish by earthquakes and by volcanic fires, much as Lemuria perished in the elder days. For fire and water destroy the world in

turns, and our world will perish by fire, as did Lemuria.

Uuder Buddha—Mercury—was the fifth Race evolved, for the development of the mind was its chief work, and the planet of knowledge shed its beneficent rays upon its birth-hour. Hence, in paurâṇic story is Buddha said to be the son of Indu—Indu, the Moon, being the Lord of the fourth Race, the progenitor, and Buddha of the fifth Race, the progeny.

When the Manu had established the type of His Race, He led them southward to Central Asia, and there another age-long halt was made, and the home of the Race, whence its several streams should issue, was established.

Then came the first great emigration, perhaps some 850,000 years ago; the first sub-race—often specifically called the Âryan, though the name applies to the whole fifth Race—was led southwards, across the mighty belt of the Himâlayas, and settled in northern India, in Âryâvarta. At its head were the "seven Ṛiṣhis," Marîchi, Atri, Pulastya, Pulaha (? Kavi) Angiras (? Kratu, Kardama), and Daksha—the names vary in different lists—who had long been guiding their evolution. In *Manusmṛiti* we find them given as above, save that Daksha is called Prachetas. With these were three others, making up the "ten Ṛiṣhis," Vashi-

ṣhṭha, Bhṛigu and Nârada. These led the sub-race into India, already built into the fourfold order by the Manu, the Barhiṣhad Pitṛis—as we saw, in studying physical evolution—having lent their aid in the shaping of the type of subtle body for each caste. We have not time to trace the long history of this great sub-race; moreover it is, more or less, known to all of you. Under its divine Kings, it warred against the peoples occupying the lands into which it came, Titans left from the third Race, Daityas and Râkṣhasas of the fourth. Who does not known the story of Râmachandra, warring against the Râkṣhasas under their mighty King, Râvana, and establishing His kingdom from the Himâlayas to the southern sea? It must suffice us to recall that these Âryans received the Zodiac directly from the Sons of will and yoga, who came among them as Teachers—we are told of "The Serpents who re-descended, who made peace with the fifth, who taught and instructed it,"[1]—that they had brought with them from Central Asia the Senzar language, the "secret sacerdotal tongue," the true "language of the Gods," from which Samskrit was derived, still the "mystery tongue" of Initiates, that among them arose the twenty-four Buddhas, still reverenced among the Jains as the twenty-four Tirthamkaras.

---

1 Stanzas. *Secret Doctrine*. ii. 24.

The second sub-race, of the fifth Race, the Âryo-Semitic, migrated westwards from Central Asia, peopling Afghanistan, passing along the Oxus, and crossing the Euphrates into Arabia and Syria ; these âryanised many of the Turanian and Akkadian tribes, dwelling along this route, and the great Empires of Assyria and Babylonia arose as the result of their impulse. The Phœnicians and the later Egyptians, and the *old* Greeks, arose from their intermixture with the seventh Atlantean sub-race, as has been already mentioned. "The last seven dynasties referred to in the Egyptian and Chaldean records," says H. P. B., belonged to the fifth Race.[1] Some off-shoots of this Race travelled eastwards, and mingling with the Mongolian sub-race along the coasts of China, gave rise to the Chinese of the coasts, and also to the family which now sits on the Dragon Throne of China.

The third sub-race, the Iranian, led by Zarathushtra, went forth northwards and eastwards, following in the track of the second, but settling down for the most part in Afghanistan and Persia, the great Prophet dwelling in this latter country. Some wandered as far as Arabia and thence into Egypt, intermarrying there with the Egyptian Atlanteans.

Both these sub-races found the fourth Race

1 *Secret Doctrine*. ii. 447.

people they settled among worshippers of Sûrya, the Sun, the priests bearing the name of Magas. These Magas claimed to have come from Shâku-dvîpa, or Shvetadvîpa, the White Island, and the claim was true enough, as regards their remote origin, for all true teaching was derived from the Dwellers in that Holy Land, whether the name be used for the Imperishable Sacred Land, or, by substitution, for the Holy City, Shamballah, in the Gobi Desert. Taught by the Instructors of the second sub-race, these Empires followed Sabœan-ism, the worship of the Beings who rule the celestial bodies, the "Star-Angels," and the Chaldean worship rose to a splendid height of wisdom and purity, the Magi of Chaldea being astronomers and astrologers, versed profoundly in the science of the celestial bodies, and guiding the State by advice based on a study of the stars.

The third sub-race, under its Instructors, headed by the first Zarathushtra—whose name descended to Teacher after Teacher, to the number of fourteen—was forbidden the worship of the Star-Angels, in consequence of the abuses which had arisen in connexion with it, and was given Fire as the sole permissible symbol of Deity. The wise men of Persia, often also called Magi, were followers more of chemistry than of astronomy, partly in consequence of its value in agriculture, to which the

Iranian sub-race was specially devoted. This led to a great development among them of alchemy, and many traces may be found in Egypt of their influence in this direction.

The fourth sub-race, the Keltic, led by Orpheus migrated westwards, beyond the track of its forerunners, first peopling Greece with the *later* Greeks, and then spreading over Italy, northwards over France, still more northwards into the old Atlantean lands of Ireland and Scotland, and peopling also the younger land of England. It is interesting to notice how the familiar symbology of the Dragon and the Serpent, as names for high Initiates, appears among all these closely related peoples. The Hierophants of Babylon and of Egypt, the Druids, the Phœnicians, are all sons of the Dragon, or Serpents. The symbol came down from Atlantis, even from Lemuria, and has ever been preserved, down to the fifth Race; and in Mexico, and scattered over America, it recurs, one of the universal symbols, belonging to the early Teachers of humanity.

The fifth sub-race, the Tentonic, also migrating westwards, occupied all Central Europe, and is now spreading over the world: It has occupied the greater part of North America, driving before it the old Atlantean stock; it has seized Australia and New Zealand, the remnants of still more anci-

ent Lemuria, and the poor relics of that dying Race are vanishing before it. High is it rearing its proud head over the countries of the globe, destined to build a world-wide Empire, and to sway the destinies of civilisation.

Yet it too shall pass away, as the ages roll on their course, and Krauncha shall follow Plakṣha, Shâlmali and Kusha. Then shall Shâka rise to be the continent of the sixth Root Race, emerging where North America now is, most of that land having been previously broken up by earthquakes and subterranean fires. Shâka shall also pass away, whelmed under floods, as was Kusha, and Pushkara, the seventh continent, shall emerge and flourish, its centre about where South America is now to be found. And then will come the end of our globe, the close of its long and eventful history, and it will sink peacefully to sleep, after its long day of waking. For worlds pass away, and Round succeeds Round, and Chain follows Chain, but the eternal Spirit, which now clothes himself in human bodies, he, he alone, remains, and he endureth for ever.